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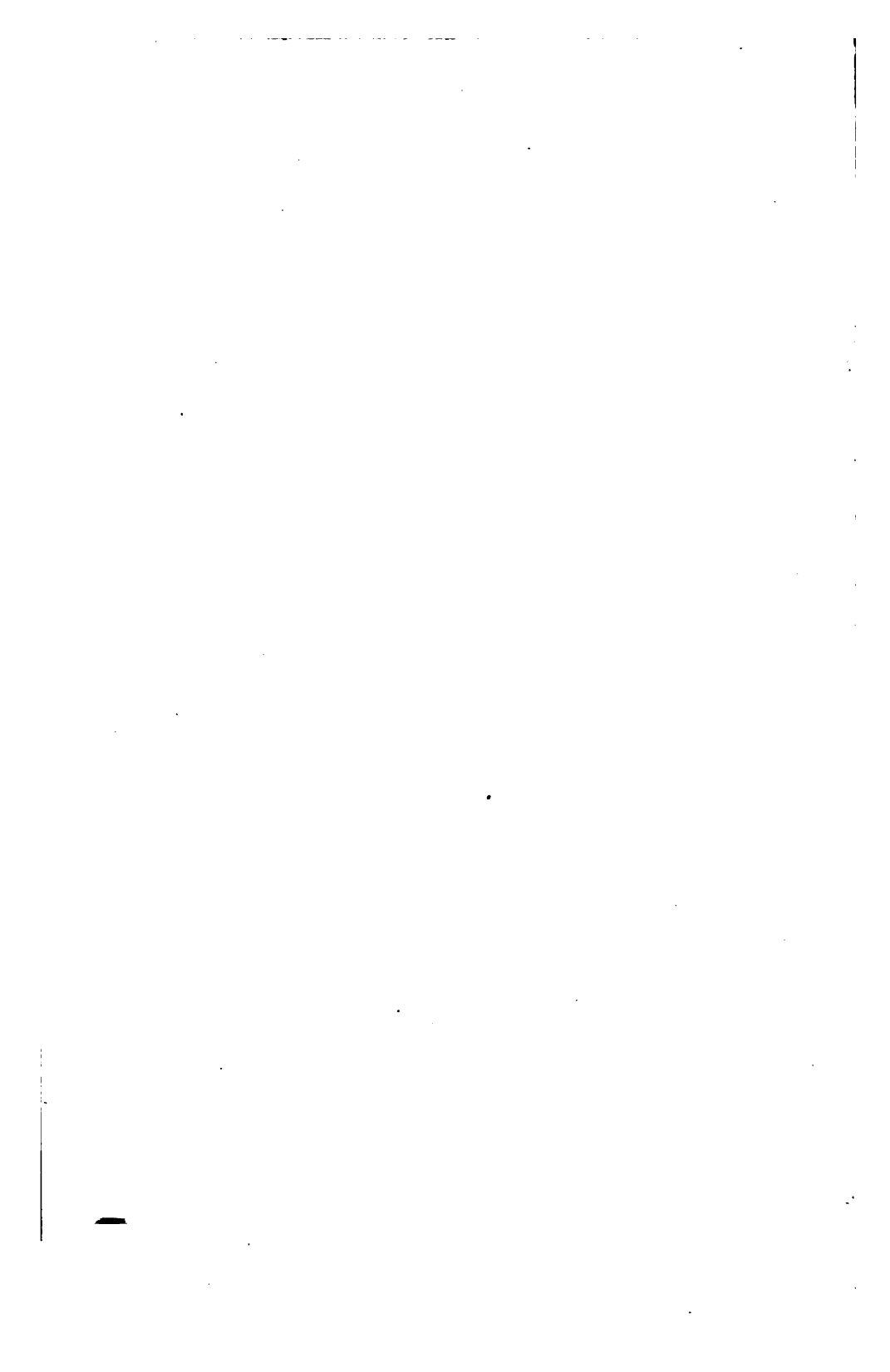
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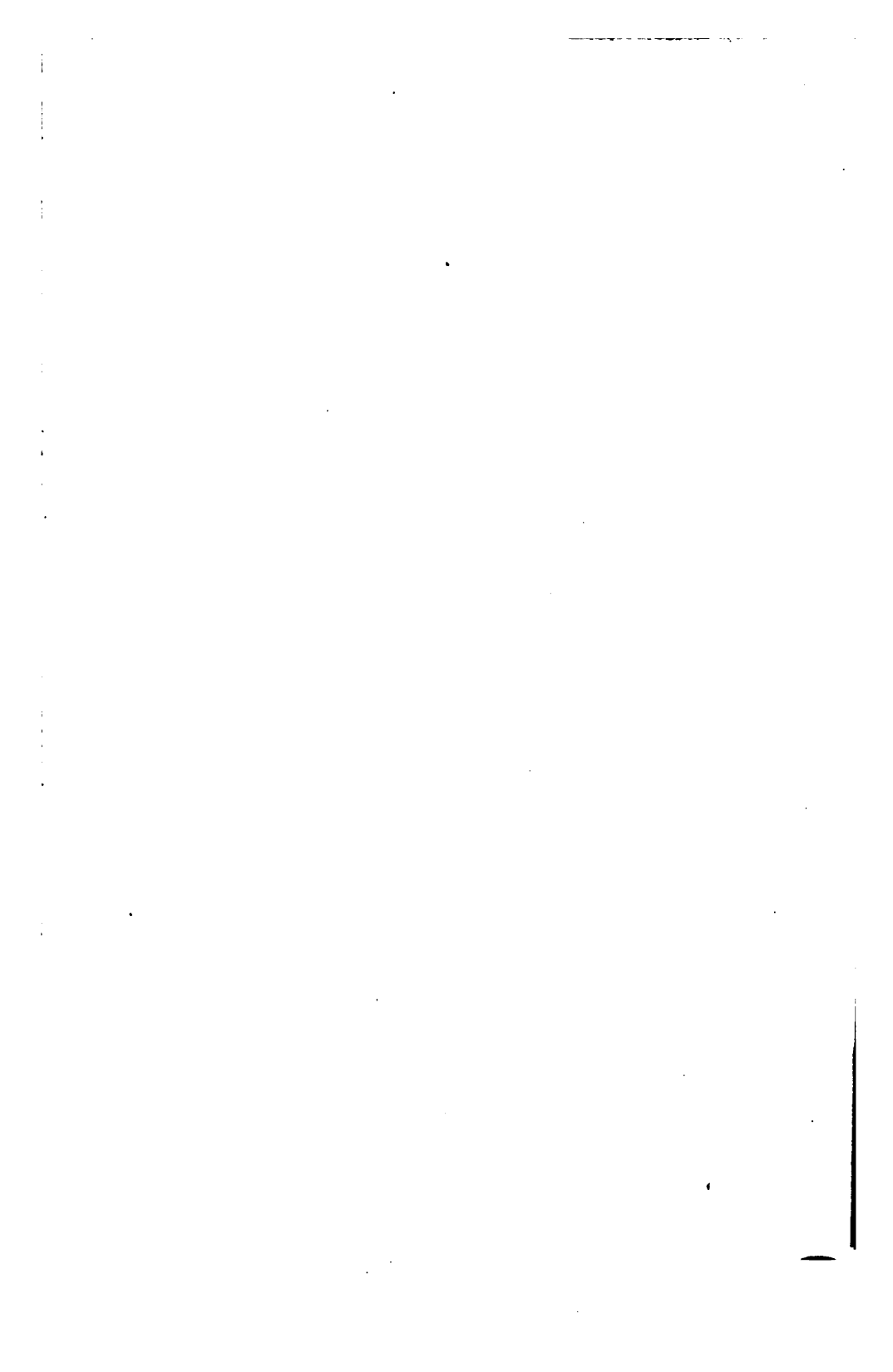


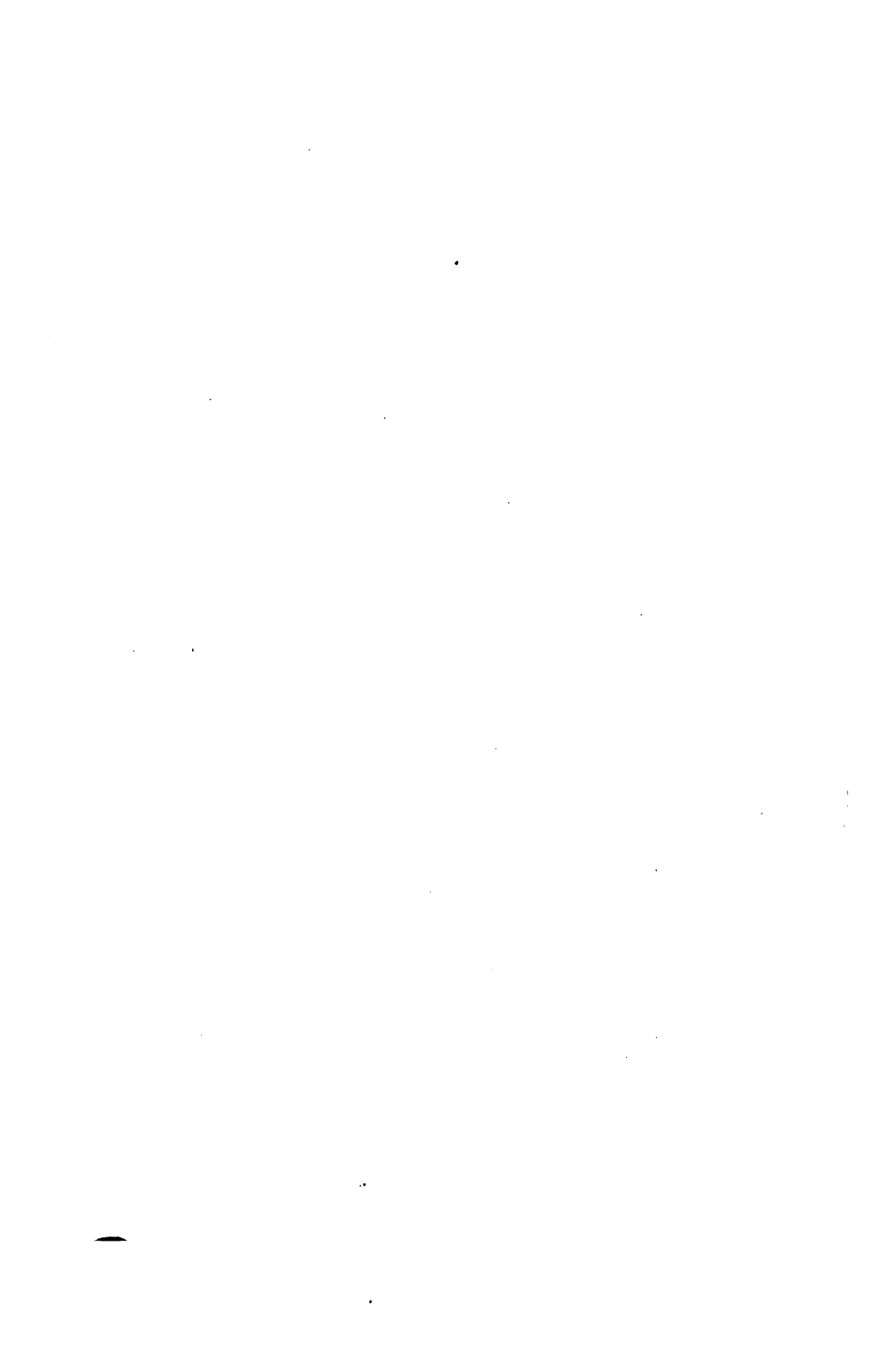












SAMMLUNG  
ALTENGLISCHER LEGENDEN,

GRÖSSTENTHEILS

ZUM ERSTEN MALE HERAUSGEGEBEN

VON

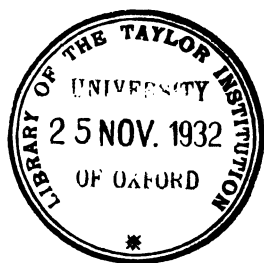
**C. HORSTMANN.**



HEILBRONN,  
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13





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MR. F. J. FURNIVALL,

DEM UM DIE

ALTENGLISCHE WISSENSCHAFT HOCHVERDIENTEN BEGRÜNDER  
DER „EARLY ENGLISH TEXT SOCIETY“

GEWIDMET.





I.

Sammlung des Ms. Vernon,

Bruchstück einer metrischen Uebertragung von Legenden aus des  
Jacobi a Voragine »Legenda Aurea«.



## 1. S. Paula.

Der Anfang, c. 250 V., fehlt im Ms. Vernon, da ein Blatt hier ausgefallen ist. Das lateinische Original dieser Legende, wie der ganzen Sammlung, ist des Jacobi a Voragine (c. 1290) bekannte »Legenda aurea«, aus der der Dichter einzelne Legenden wörtlich metrisch übertragen hat; Paula findet sich daselbst in cap. 29: de sancta Paula (ed. Grässe Dresd. & Lips. 1846).<sup>1)</sup>

Der im Anfang ausgefallene Theil erzählte, wie Paula, deren Leben mit des Hieronymus, ihres Freundes und Biographen, eigenen Worten geschildert wird, eine edle Römerin war, von solcher Tugend und Güte, dass es unmöglich wäre sie nach Verdienst zu preisen; wie der Edelstein die anderen Gesteine, wie die Sonne der Sterne Heer verdunkelt, so überstrahlte sie Alle durch Demuth und Mildthätigkeit; durch Geburt und Reichthum hervorragend, erschien sie die geringste unter den Weibern. Nach dem Tode ihres Gemahls, dem sie fünf Kinder geschenkt, besuchte sie, nur von ihrer Tochter Eustochium begleitet, das heilige Land und weilte andachtsvoll an den Stätten wo Christus gelebt und gelitten hatte. So demüthig, dass man sie für die letzte der Mäge halten konnte, so enthaltsam, dass sie nur wenig und auf hartem Boden schlief, beweinte sie geringe Sünden als habe sie die grössten Verbrechen begangen. Ihre Wohlthätigkeit war so gross, dass Hieronymus sie einmal desshalb tadelte, auf die Worte des Apostels<sup>2)</sup> hinweisend: »non ut aliis refrigerium sit, vobis autem tribulatio, sed ex aequalitate in hoc tempore, ut vestra abundantia sit ad illorum inopiam et illorum abundantia sit ad vestram inopiam« (— hier schliesst der englische Text an, V. 1 —), und ihr bemerkte: et providendum esse, ne quod libenter faceret semper facere non posset (so V. 2—5). Ihre Entgegnung siehe V. 6.

.....	Þat charite gunne not to slake,	
.....	But as he gladliche nou ziueþ and doþ	
»Eiþur oþur þus to cloþun and fede;	Þat he mowe do afturward forþ.«	5
Such purueauwe men schulde make	Of þeos word was heo nouht aferd,	

V. 6 der latein. Text in der Leg. Aur. cap. 29 (ed. Grässe) fährt fort: Quae illa mira verecundia (et sermone parcissimo peritissimoque) dissoluebat, testem invocans

<sup>1)</sup> In der Edit princ. Dresd. 1472 fehlt diese Legende der Paula. Eine Prosaübertragung derselben, aber unter dem Titel S. Pauline statt Paula, enthält die altenglische Uebersetzung der Leg. Aur. (Ms. Egert. 876, Harl. 630, Harl 4775), welche im Anfange des 15 Jhdts. von mehreren »Doctoren der Theologie« nach der französischen Uebersetzung des Jehan de Vignay angefertigt und später von Caxton überarbeitet und gedruckt wurde; diese engl. Uebersetzung ist bereits sehr verderbt.

<sup>2)</sup> Vgl. 2 Corinth. 8, 13—14. Der Text der Vulgata stimmt nicht wörtlich mit der oben citirten Stelle überein.



Ful myldeliche heo onswerd :  
 »God i take to my witnes,  
 For his loue do i þis godnes ;  
 10 And also hit is my disir  
 To dye a pore beggir,  
 No peni to my douhtres leue,  
 So clene away my good to geue  
 Þat of myn owne leue nouht bihynde.  
 15 A schete, my bodi in to wynde,  
 Of moni men þat her liue,  
 Zif i bidde, þei wol me ziue ;  
 A beggere zif he aske of me  
 Anopur monnes þing þauh hit be,  
 20 Zif I from him þenne torne myn eze,  
 And þenne for faute þe pore mon dye, —  
 I take witnes of seint Poule —  
 God of me wol aske his soule.«  
 Þis wommon of so gret nobleye  
 25 Wolde not spende hire moneye,  
 Þat heo hedde kept for þe nones,  
 In to suche precious stones  
 Þat wiþ þis world and eorþe here  
 Passen away al in fere,  
 30 But to stones þat meuen and lyue,  
 To whuche God haþ his grace iziue :  
 In eorþe her þat ben pore  
 And sum tyme hungren and þursten sore, —  
 Of þe whuche, wiþoute lipse,  
 35 Seint Jon seide in þe Apocalipse :  
 Þe cite of þe grete kynge  
 Is mad ouer alle þinge.  
 Opur souuel vsede heo non

34) lipse: ellipse.

52) Jeronimus dicit eingeschoben, wie 133, 212.

But oyle wiþ hire bred alon,  
 But hit were þe gretore festeday ; 40  
 Þen lutel mete wolde hire pay.  
 Of hony opur milk or elles fisch  
 Opur eiren comen non in heore disch,  
 And opur metes þat to mouþ ben swete,  
 Ful luyte of hem heo wolde etc. — 45  
 Sum men þer ben neuerþeles :  
 Al þauh þei vsen no gret deyntes,  
 Her wombes þei wollen wiþ such metes  
 fille  
 And chastite þerfore þei spille,  
 And zit þei wene hit beo clannes 50  
 Hem to fulle wiþ suche mes. —  
 (JERONIMVS dicit :)  
 But i kneuz a mon of þe Susurron —  
 Þat is a schrewed nacion (!) —  
 Þat seide to hire on þis maneere :  
 »Pou þi self spillest here, 55  
 Þou art so feruent in vertue  
 Þat sum men seyn þart waxen newe  
 Out of þi witte ; þerfore i red,  
 Cumforte þi brayn better wiþ sum bred 60  
 And wiþ sum substancial mete,  
 Þi wit azeyn forte gete,  
 And take þe to anopur scole,  
 For men þe holde but a fole.«  
 Þenne heo him ful sone onswerd,  
 As wommon þat of God was ferd : 65  
 »To gode angeles and to men  
 Spectacle mad forsoþe we ben :  
 For Cristes loue we ben holden vnwys ;  
 But neuerþeles þenk on þis :

dominum (engl. directe Rede) se pro illius nomine cuncta facere et hoc habere voti ut mendicans ipsa moreretur, ut unum nummum filiae non dimitteret et in funere suo aliena sindone involveretur. 16 (Ad extremum inferebat :) Ego si petiero, multos inueniam qui mihi tribuant ; iste mendicans si a me non acceperit quid ei possum etiam de alieno tribuere, si mortuus fuerit, a quo ejus anima requireretur? (V. 22 Zusatz des Dichters)  
 24 Nolebat in his lapidibus effundere pecuniam qui cum terra et saeculo transitori sunt, sed in vivis lapidibus qui voluntur super terram (32—33 erklär. Zusatz), de quibus in Apocalipsi Johannis : civitas magni regis exstruitur. 38 Exceptis festis diebus vix oleum in cibo accipiebat, ut ex hoc uno aestimaretur quid de vino et de liquamine et piscibus et lacte et melle et ovis et reliquis quae gustui suavia sint iudicaret, 46 in quibus sumendis quidam se abstinentissimos putant et, si his ventrem ingurgitaverint, tutam pudicitiam suspicantur. 52 Novi susurronem quendam, quod genus hominum vile est, quasi benevolum nuntiasset quod prae nimio fervore virtutum quibusdam videretur insana et cerebrum illius diceret confovendum (engl. directe Rede). Cui illa respondit : Theatrum facti sumus mundo et angelis et hominibus : nos stulti propter

- 70 **Þat þing þat is to God folye**  
 To men hit is wisdam and joye.  
**Þus holy writ bereþ witnes —**  
 Good is beo war boþe more and les.
- AN Abbei of men of religioun
- 75 **Heo hedde mad, of gret renoun ;**  
 And aftur þat, wiþouten wene,  
 Heo gederde of maidens clene  
**Þreo wel feire cumpaignies**  
 And hem sette in feir abbeyes,
- 80 **God to serue day and niht,**  
**Þat made alle þing, derknes and liht.**  
 Whon eny of hem bigonne to chide,  
 Wiþ softe wordes in þat tyde  
 Heo wolde hem ouercome anon
- 85 **And loueliche make hem aton.**  
 Whon þe zonge in hote blood  
 Bigonne to waxe wyld of mod :  
 Pouh þei were neuer so nessche,  
 Wiþ fastyng heo maad hem chast heor  
 flesche :
- 90 **For þe better heo chose and toke**  
**Þat þe wombe rapur þen þe þouht oke.**  
 Heo seide : «clannes of bodi in cloþing  
 Is ofte þe soule defoulyng» —  
**Þat heo seide, for þei schulde nouht**
- 95 **Haue to muchel in heor þouht**  
 Bisynesse of gret aray  
 For þe bodi, niht ne day. —  
 Deedes þat men holden no trespas  
 In þis world in certeyn cas,
- 75) þart aus þou art verschmolzen. 102 u. 103) hem doppelt.
- Idon in cloystre heo hem heold 100  
 Ful gret trespas, as heo feld.  
 To hem heo wolde, whon þey weore seke,  
 Flesch and fisch let dihten hem eke,  
 But, þouh hire self weore seek also,  
 Heo nolde not ete neuer þe mo : 105  
 To opure heo schewed hire godnes,  
 And to hire self al hardnes.
- IN a somer hit biful,  
 In þe Moneþ of Jul,  
**Þat al hire bodi, hond and fote,** 110  
 Was taken wiþ a feuere hote ;  
**Þat hedde ibrouht hire so lowe**  
**Þat vnnephe heo mihte breþ blowe.**  
 But aftur þat wiþ Godus gras  
 Of þat seknes heo mended was. 115  
**Þen leches hire counseyld and bad,**  
 Wiþ wordus softe and eke sad,  
**Þat heo schulde vse to drinke wyn,**  
 A luitel þunne, but not to fyn ;  
**Þei seiden wiþ o vois alle** 120  
**Þat heo mihte lihtliche falle**  
 In to a dropesye and synke,  
 Zif þat heo watur dude drinke.  
 (JERONIMVS dicit :)
- Þen i bigon priueliche**  
 To preye þe pope ful specialiche, 125  
**Þat was icalled Ephiphayn —**  
 Of his præsence heo was euer fayn, —  
**þat he schulde bidde hire and constreyn**  
 Wyn to drinke wiþouten feyn.

Christum, sed stultum Dei sapientius est hominibus (71—72 nicht im lat.). 74 Post virorum monasterium, quod viris tradiderat gubernandum, plures virgines, (quas ex diversis provinciis congregaverat, tam nobilis quam mediocris et infimi generis), in tres turmas et monasteria divisit, (ita dumtaxat ut opere et cibo separatae psalmis et oratione jungerentur). 82 Jurgantes inter se sermone lenissimo foederabat, 86 lascivientem adolescentularum carnem crebris et duplicatis frangebat jejuniis, malens eas stomachum dolere quam mentem, dicens munditiam corporis atque vestium animae esse immunditiam, et, quod inter saeculi homines vel leve putatur vel nihil, hoc in monasteriis gravissimum esse delictum dicebat. 102 cumque aliis languentibus large praeberet omnia et esum exhiberet carniū, si quando ipsa aegrotaret, sibi non indulgebat, et in eo inaequalis videbatur quod in aliis clementiam, in se duritiam commutabat. 108 (Referam quod expertus sum :) Mense Julio ferventissimis aestibus incidit in ardorem febris; et post desperationem cum Dei misericordia respirasset et medici suaderent ob refectiōem corporis vino esse opus tenui et parvo, ne aquam bibens in idropisim verteretur, 124 et ego clam beatum episcopum Epiphanium (127 Zus.) rogarem ut eam moneret, immo compelleret vinum bibere,

- 130 But heo *parceyued* sone hit,  
 Heo louh and seide hit was my wit  
 Þat þe pope Epiphayn  
 So schulde hire bidde and to hire sayn.  
 Whon i sauh þat heo so louh,  
 135 Out of þe hous I me drouh.  
 And whon þat i was out iworþe,  
 I abod til heo com forþe;  
 Þen I him asked hou he hedde isped  
 Of þe wordus þat I him red.  
 140 He onswerde þat heo him bad  
 To bidde an holde mon, þat wolde be lad,  
 Wyn forte drinke, for heo wolde non,  
 For frendes counseyl ne for fon.  
 Whon þat heo serwe schulde make  
 145 For deþ, for hire children sake,  
 Euere þerwiþ heo was meke;  
 But neuereþeles heo was ofte seke  
 For hire hosebondes dizinge  
 And for hire children departyng,  
 150 Out of þis world whon þat þei went;  
 But euermore heo tok entent  
 Wiþ signe of þe holy crois  
 Hire mouþ to stoppe and hire vois,  
 Hire þouht also heo wolde refreyne,  
 155 On God þerfore þat heo nolde pleyne.  
 And þauh monkynde, þat is so frele,  
 For frendes deþ wol make gret dele,  
 137) heo statt he?
- Wiþ good bileeue and sad preyere  
 Hire soule heo cumforted here.  
 Studefastliche heo set hire wit 160  
 In muynde to haue holy writ;  
 Heo louede wel good stori  
 And clept hit foundement of soþfastnas,  
 witerly.  
 Whon heo hit herde, was hire vertue  
 Parfytlliche forte suwe 165  
 Þe spiritual vndurstondyng,  
 To kepe hire soule in good lyuyng.  
 Heo hedde also þis vertu  
 Þat heo couþe speken Ebru,  
 In so muchel, wiþouten lesyng, 170  
 Þat heo wolde boþe rede and syng  
 Þe salmus of þe sauteer  
 Wiþouten fayle al in feer,  
 Vppon hire tonge feire hit felle  
 On Ebru hire tale to telle. 175  
 So dude aftur hire hir douhtr dere,  
 Eustoche, þat wel couþe lere.  
 NOu who mihte wiþoute wepyng  
 Telle of þis wommons departyng  
 Out of þis world at Godus wille, 180  
 Þat heo disirede euere to folfulle?  
 In to a wondur gret seknes  
 Þis wommon fel, wiþouten les;

- V. 130 (ut erat prudens et sollertis ingenii,) statim sensit insidias et, subridens, meum esse quod ille diceret intimavit. (Quid plura?) 134 Cum beatus *pontifex* (engl. I, sc. Ierom) post multa horamenta exiisset foras, quaerenti mihi quid egisset, respondit: Tantum profeci ut ipsa mihi seni homini paene persuaserit ut vinum non bibam (der engl. Text setzt eine andere Lesart des Orig. voraus? 144 In luctu mitis erat et suorum moribus frangebatur maxime liberorum, nam et viri et filiorum dormitione saepe periclitata est, 151 et cum os stomachumque signaret et matricis dolorem crucis niteretur impressione lenire, (superabatur affectu et credulam mentem parentis viscera consternerant animoque vincens fragilitate corporis vincebatur — Der engl. Dichter folgt hier dem wohl verdorbenen oder in seinen Antithesen nicht bequemen Text seiner Vorlage nicht genau, vgl. V. 156—159). 160 Scripturas sanctas tenebat memoriter, et cum amaret historiam et illam veritatis diceret fundamentum, magis sequebatur intelligentiam spirituales et hoc culmine aedificationis animae protegebat. 168 (Loquar et aliud, quod fortasse aemulis videtur incredulum:) Hebraeam linguam, (quam ego ab adolescentia multo labore et sudore ex parte didici et infatigabili meditatione non desero, ne ipsa ab ea deseratur,) discere voluit et consecuta est ita, ut psalmos hebraice caneret et sermonem absque ulla latinae linguae proprietate personaret — quod quidem usque hodie in sancta filia Eustochia ejus cernimus. 178 (Hucusque navigavimus prosperis ventis et crispantia maris aequora labens carina sulcavit; nunc in scopulos incurrit oratio,) quis enim posset siccis oculis Paulam narrare morientem? 182 Incidit in gravissimam valetudinem, immo quod optabat invenit: ut nos desereret et domino plenius jungeretur. (Quid diu differo et dolorem meum in aliis immorando facio longiorem?)



Pen hed heo founden hire desire  
 185 To wende to þat lord and sire  
 Pat made alle þing of nouht  
 And wot boþe dede and þouht.  
 Whon heo feled wel þat heo schulde dyȝe,  
 Hire limes woxun cold, þen fayled þe eȝe,  
 190 But ȝit such strengþe as heo had,  
 Þeos versicles heo seide and bad :  
*Domine dilexi decorem domus tue*  
*Et locum habitationis glorie tue,*  
 And þe salm hol and sum

195 *Quam dilecta tabernacula tua domine vir-*  
*tutum,*

Pat alle men mihte here hire sey  
 Elegi abiecta esse in domo dei mei  
 Magis quam habitare in tabernaculis pec-

catorum,

Til þat þe breþ was hire binum.

200 But neuerþeles heo lay ful stille,  
 Heo onswerd no mon at his wille.  
 (JERONIMVS dicit :)

Ich hire asked hou þat hit was  
 Wheþur heo soffred ouȝt peine iþ þat plas,  
 And whi heo nolde not onswere

205 To men þat calden vppon hire þere.  
 On Gru heo onswerde wiþ good fyaunȝe  
 Pat God hir hedde isent þat chaunce  
 Pat heo feled no maner greef,  
 But al was pes : þat was hire leef.

229) þat st. þer.

V. 188 Sentiebat (prudētissima feminarum) adesse mortem (et) frigescente jam parte corporis atque membrorum (solum animae teporem in sacro et sancto pectore palpitare), et nihilominus, (quasi ad suos pergeret alienosque despiceret,) illos versiculos susurrabat: domine dilexi decorem domus tuae et locum habitationis gloriae tuae et quam dilecta tabernacula tua domine elegi abiecta esse in domo Dei mei. 202 Cumque a me interrogaretur cur taceret, cur nollet respondere, inclamanti an doleret aliquid, graeco sermone respondit: nihil se habere molestiae, sed omnia quieti et tranquilla perspicere. 210 Post hoc obmutuit et clausis oculis, (quasi humana despiceret, 213 Zws.) usque ad expirationem animae eosdem repetebat versiculos, vix ut aure apposita quod dicebat audire possemus. 220 (Tota ad funus ejus Palaestinarum urbium turba convenit.) Quem enim monachorum latentium in eremo cellula sua tenuit, quam virginum cubiculorum tenuerunt secreta (anders im engl.), sacrilegium putabat qui non tali feminae ultimum reddidisset officium, donec sup̄ ecclesiam (et juxta specum domini) conderetur. 230 Venerabilis filia ejus virgo Eustochium (quasi ablactata super matrem suam abstrahi a parente non poterat, deosculari oculos, haerere vultui, totum corpus amplexari) et se cum matre velle sepelire. 233 Testis est Jesus nec unum quidem nummum ab ea filiae derelictum, sed magis tribuens egenis (die engl. Prosäübertragung des Ms. Egert. 876 hat hier: she lefte neuer a peny to her daughter but money of straungers) et, quod his difficilius est, fratrum et sororum immensam multitudinem, quam et sustentare arduum est et abjicere impium est.

Astur þat made heo no res, 210  
 But sweteliche heold hire pes,  
 And þen hire eȝen wenten to geder,  
 And feir and clene as swannes feþer,  
 But euer þe tonge gon to sey  
 Elegi abiecta esse in domo dei mei, 215  
 Pat men mihte vnneþe ihere,  
 Wiþ þe versu tofore al in fere,  
 Til þat þe gost heo hedde iȝiue,  
 Wiþ God euermore to liue.

Pen þe monkes of þat hous 220  
 Pat heo hedde mad so glorious,  
 And þe maydens also

Pat heo to gedere hedde gedered þo,  
 Token hir bodi wiþ dreri mood  
 And to þe place þer heor chirche stod 225  
 Ful deuoutliche þei hit bare,  
 And buried hit riht sone þare,  
 Faste bi vndur þe churchē  
 Pat god for hire wondres doþ worche.

Pen Eustoche, hir douhtur, leope 230  
 To hire sepulcre, forte wepe;  
 So gret deol heo made, parde,  
 Wiþ hire iburied heo wolde haue be.  
 God is witnesse, i dar wel say,  
 Hir modur wiþ hire lafte no money, 235  
 But raþur in oþur mennes dette;  
 Pat was hard to hem þat wer sette  
 Þorwh hire in religiun,  
 Monkes and maidens of deuociun;

240 Penne was hard hem forþ to fynde,  
And worse was (ha) left al bihynde.  
Al þis storie, hol and sum,  
Telleþ to ou þus seint Jerom,

Pat kneuh hire lyf and hire ende.  
Perfore haueþ hit wel in mynde! 245  
Fare wel, Paula, and prey for vs  
To Godus sone, þat is Jhesus!

## 2. S. Ambrosius.

HErkeneþ, sires! for my purpose  
Is ou to telle of seint Ambrose.  
But furst his name i wol expounre:  
Lustneþ wiþ good deuocioune!  
5 Ambra is a spicerye,  
Of gret pris, smelleþ swotelye:  
Þerof is called þis name Ambrose:  
For riht as hit sauereþ in monnes nose  
Riht so dude he in word and dede,  
10 Monnes soule to gete gret mede;  
And precious was to holy churchē:  
Doctur he was and tauhte to worche  
Cristene men heore God to plesē,  
In charite to lyue and pese.

15 Oþer elles þou maizt sei þat Ambros  
Is seid of ambra and syos:  
Syos is to seyn »God« riht,  
And ambrum good sauour pliht.  
Penne, for he wiþ good preching  
20 Made men knowe God ouer alle þing,  
God is good sauour to vche mon  
Þorwh his techinge, þat good con.  
For Ambros is and also was  
Good Cristes sauour in eueri plas.

251) Ms. lef mit klein übersch. t; zu lesen ist: (to) leve oder ha left.

17) Ms. Good st. God.

(V. 242—245 Zus.) 246 Vale o Paula et cultoris tui ultimam senectutem orationibus iuva.

2) Ueberschrift im Ms.: de nomine Ambrosii. Das lat. Original s. Leg. Aur. cap. 57 de s. Ambrosio. In der altengl. Prosaübers. (Ms. Egert. 876) fehlt die Deutung des Namens, die aber in Caxton's Ausg. wieder aufgenommen ist. V. 1—4 Einl. des Dichters. — 5 ff. vgl. L. A.: Ambrosius dicitur de ambra, quae est species valde redolens et pretiosa: iste enim ecclesiae valde pretiosus exstitit et in dictis et in factis suis valde redoluit. 15 Vel dicitur Ambr. ab ambra et syos, quod est Deus, quasi ambra Dei: Deus enim per eum quasi per ambram ubique redolet; fuit enim et est bonus odor Christi in omni loco. 25 Vel dicitur ab ambor (engl. ambrum), quod est pater luminis, et sior (engl. sion), quod est parvulus: quia pater in multorum filiorum spiritali generatione, luminosus in sacrae scripturae expositione et parvulus in sua humili conversatione. 35—50 Vel sicut dicitur in Glossario: ambrosia, esca angelorum, ambrosium coeleste mellis favum; fuit enim coelestis odor per odoriferam famam, sapor per contemplationem intimam, coeleste mellis favum per dulcem scripturarum expositionem, esca angelica per gloriosam fruitionem. (Die Erklärung V. 37

Oþer þou maizt wel diuise 25  
Þe nome of Ambros in þis wyse:  
Ambrum is to seye fadur of liht,  
And syon a luytel child ful riht.  
Þen Ambros him seluen  
Is fadur of moni gostliche children, 30  
He was lihtful in expounyng  
Holy writ, wiþouten lesyng,  
In conuersaciun he was eke  
Riht as a chyld wondurliche meke.

Oþur þou maizt expounre hit, and not 35  
varie,  
As seiþ þe bok, iclept Glosarie:  
Ambrum is heuenlich smel of sauour:  
So sauereð he in halle and bour  
In gode fame and contemplaciun,  
He hedde gret deuociun. 40  
Celestis Ambrosia, wiþouten lete,  
Is vndurstonðen Angles mete:  
Þat is to seyn þat inward siht  
Þat Ambrose hedde in God Almiht.

ÞIs word also Ambrosium 45  
Is to seyn al and sum  
An heuenliche honycombe:

Pat hedde seint Ambrose in his wombe  
 Porwh swetnesse of expositioun  
 50 Of holy writ in religioun.

Now haue I expouned his name,  
 And hou he sauered in gode fame.  
 Herkneþ nou, hosbonde and wyf,  
 And i schal tellen ou of his lyf.  
 55 Riht as a clerk, was clept Paulin,  
 Wrot hit to seint Austyn.

Amrose of Rome was prefecte,  
 And of his wyf wipouten lette  
 He gat a child, was clept Ambrose,  
 60 Pat mon was aftur of gret lose.  
 Hit bifel vppon a day,  
 Whil he was zong, in cradel he lay,  
 And, forte stille him of his wepe,  
 Rokked he was and fel on slepe;

65 Per he lay wip open mouþ.  
 Pen ful a cas wondur selcouþ :  
 For sodeynliche a cumpaygnye  
 Of beon þer come, swiþe monie,  
 His mouþ þei fulden and his face —  
 70 Pat men sezen wel in þat place, —  
 Þei fullen in and out blyue  
 As þeiȝ his mouþ hedde ben heor hyue.  
 And afturward þei toke þe fliht  
 In to þe eir so fer on hiht

75 Pat no mon mihte on eorþe wiþ eȝe  
 Seo þis ben whodur þei dude flize.  
 Whon his fadur þis wondur hedde seyn,  
 He seide, as mon þat was riht fayn :  
 »Þis child, i wot, so mot i þeo,

97) Ms. he st. hem.

Sum gret mon schal he beo.« 80

Whon þis child com to fourtene zere  
 Of age, he wente ofte tyme in fere  
 Wiþ modur and sustur to þe churchē,  
 Goode dedes forte worche.

He tok good hede to vndurstonde 85  
 Hou þei cussed þe prestes honde.  
 Whon he com hom, he wolde, iwis,  
 Profre his sustur his hond to cus,  
 And he wolde sei on his pleyng  
 Pat moste heo do nedelyng. 90

For he was zong, non hede heo tok,  
 Heo wolde him bidde go to his bok.  
 Whon he was lettred and vndurstod,  
 Monye causes, bi þe rod !

In þe noble cite of Rome 95  
 Sikerliche he vndurnome,  
 Rihtfuliche he hedde in mende  
 And lawefuliche brouhte hem to ende.

Whon þe emperour parceyued þis,  
 To him he sende anon iwis, 100  
 To gouerne þe prouinces of Lygurie  
 And also of Emylye.

Whon þat he com to Melan,  
 Per of þe bisschop ded was þan.  
 Þe peple gedrede euerichon 105  
 To chese to bisschop sum god mon.

But heretykes dwelled hem amon(g),  
 Weren called Arrianus, of wit ful strong,  
 Pat sumwhat weren out of bileue.

Gode feiþful men and þei þenne streue 110  
 Who schulde beo bisschop and hed ;  
 Þei neore not alle in on red,

nicht im lat., vgl. V. 23; sie scheint vom englischen Dichter selbst hinzugefügt zu sein). — (51—54 Zusatz.) 54 Ejus vitam scripsit Paulinus Nolanus episcopus ad Augustinum. 57 Ambrosius, filius Ambrosii praefecti Romae, cum in cunabulis in atrio praetorii esset positus et dormiret, examen apum subito veniens faciem ejus et os ita complevit, ut quasi in alveolum suum intrarent pariter et exirent. 73 Quae postea evolantes in tantam aeris altitudinem sublevatae sunt, ut humanis oculis minime viderentur. 77 Quo peracto territus pater ait: Si vixerit infantulus iste, aliquid magni erit. — 81 Postea cum adolevisset et videret matrem et sororem, sacram virginem, manus sacerdotibus osculari, ipse ludens sorori dextram offerebat, asserens et sibi id ab ea fieri oportere. 91 Illa vero, ut adolescentem et nescientem quid diceret, respuebat. — V. 93 Romae igitur litteris eruditus, cum causas praetorii splendide peroraret, 99 a Valentiniano imperatore ad regendam Liguriam Emiliamque provinciam directus est. 103 Cumque Mediolanum venisset et ibidem episcopus tunc deesset, convenit populus, ut sibi de episcopo provideret. 107 Sed cum inter Arianos et catholicos de eligendo episcopo seditio non modica oriretur,

- Per ros a gret sediciun  
Tofore þat ilke eleccium.
- 115 Ambrose þenne wiþ gret res  
Tok þider þe wey, to make al pes.  
As sone as he þenne comen was  
Þider as þe pepul was gedred in plas,  
A vois anon of an innocent
- 120 Was herd of alle, verement ! :  
»I put ȝou alle in sad hope,  
Ambrose schal ben oure bisschope.«  
Þei sented alle to þat vois,  
»Ambrose«, þei crieden wiþ gret noys,
- 125 »To vr bisschop we wol haue ;  
Þat he assente, onliche we craue«.  
Whon þat he þus vndurstod,  
Wiþ fere he wolde ha torned heore mod,  
And ȝit he dude anopur þing :
- 130 To þe ȝuges seete he wente hizing  
And azeynes his olde wone  
Sum men tofore him dude he come,  
Als he sat for juggement,  
And hem comaunded to *turment* —
- 135 For þe pepul schulde wel se  
Þat he hedde ben ful of cruwelte.  
Þis holy mon caste þat,  
For he disired non such stat,  
And for þei schulde ha lost heor hope
- 140 Him haue had to heore bisschope. —  
But þe peple for al his gyse  
Cried on him vpon þis wyse :  
»Let beo þi fare, mak hit not þus !  
Þi sumne þer of falle hit on vs.«
- 145 Þen was he stourbled in pouȝt and eȝe  
And wente him hamward in gret hyȝe ;
- He wolde to philosophye him (ha) *pro-*  
fessed.  
But he was called aȝeyn and cessed.  
And for he nolde bisschop haue ben,  
He made þe moste comun *wommen* 150  
Openliche come to his in,  
Þat bisschopriche for he nolde wyn,  
And, þauȝ he dude not bote good,  
He wolde haue mad þe peple wood,  
Anopur mon forte haue chose 155  
And of him laft heore purpose.  
Þe peple euere and ay in on  
On him þei criede euerichon  
Þat þei wolde bere al þe synne,  
Þat bisschophede so he wolde winne. 160  
He sauȝ þat he þus miht not spede :  
Þe nexte niht wiþoute nede  
He stal away and wolde haue gon  
To þe toun of Ticinun anon.  
Þiderward, þe soþe to say, 165  
He wende he hedde holden þe way.  
Whon hit was day, he loked aboute :  
Þen sauȝ he wher he stod þer oute :  
At on of þe ȝatus of Melan,  
Þat is called þe ȝate Roman. 170  
Þenne men sone him fonde  
At þe ȝate, þer he dude stonde.  
Þei him kepte and word sent  
To þe emperour *Valentinian*, *verrement*,  
Hou þei to bisschop him hedde ichose, 175  
Preyeden him assente to heor purpose.  
Þe emperour þenne ful joyful was  
Þat him schulde falle so feir a caas  
Þat a ȝuge, þat he hedde isent

123) sented = assented. 147) im Ms. fehlt ha oder haue.

V. 115 illuc Ambr. causa sedandae seditionis perrexit. 118 Et statim vox infantis insonuit, dicens Ambrosium episcopum (engl. directe Rede), 123 cuius voci omnes unanimiter consenserunt, Ambrosium episcopum acclamantes (engl. dir.). 127 Quo ille cognito, ut eos a se terroribus removeret, ecclesiam exiens (129 ist Ausfüllsel) tribunal conscendit et contra consuetudinem suam tormenta personis adhiberi iussit (135—140 erklär. Zusatz). 141 Quod cum faceret, populus nihilominus acclamabat: Peccatum tuum super nos. 145 Tunc ille turbatus domum rediit et philosophiam profiteri voluit. Quod ut ne faceret, revocatus est. 149 Publicas mulieres publice ad se ingredi fecit, ut, his visis, ab ejus electione populum revocaret. 157 Sed cum nec sic proficeret, sed semper populum peccatum suum super nos acclamare videret, 161 fugam media nocte concepit; cumque Ticinum se peregre putaret, mane ad portam civitatis Mediolanensis, quae Romana dicitur, invenitur. 170 Qui inventus cum custodiretur a populo, missa relatio est ad clementissimum imperatorem Valentinianum. 177 Qui summo gaudio accepit, quod iudices a se directi ad sacerdotium peterentur.

- 180 To kepe his lawes wiþ good entent,  
Was ichose so feiþfuliche  
A bisschop to beo verreyliche.  
Þe prefecte, þat corteis was of wille,  
Was glad þat he þat schulde folfile;  
185 For, whon Ambrose was to Melan sent,  
Þe prefecte seide wiþ good talent :  
»Go forþ now, as no domusmon,  
But as bisschop ouer mony on.«  
Whil þat þeos tipinges þus hyngre,  
190 Ambrose him hudde, wiþoute lesynge ;  
But he was founden amongus hem.  
He leued wel, but him lakked baptem :  
Þen was he cristenen in watur cler  
And þe eihteþe day set in bisschops  
chayer.  
195 Penne at þe four zeres ende  
To Rome forsoþe gan he wende.  
His sustur þat maiden was, an holy wom-  
mon,  
His riht hond heo custe anon.  
He smyled and seide : »suster, hit is  
wust,  
200 Þou hast cussed a prestes fust ;  
I seide þe sum tyme hit moste so be,  
But neuerþeles þou leuest not me.«  
Hit bifel asturward sikerliche  
Þat in a cite voyded a bisschopriche.  
205 Pider he went al in certeyne,  
A bisschop þer forte ordeyne.  
Whon þer on ichosen was,  
Þen nolden heo assente to þat caas,  
213) Of secte of þe arian st. of þe secte of arian wie 213. 276. 286.  
Þe emperice, was clept Justine,  
Ne opur heretykes monye and fyne, 210  
For þei wolden þat þe eleccioun  
Hed fallen vpon on of here sori reli-  
gioun.  
Þen a maiden of secte of þe Arian  
Hedde þouzt haue wrouzt Ambroses ban ;  
To seint Ambrose anon heo stert 215  
And tok him smartly bi þe skert,  
To þe wymmen heo wolde him haue  
drawe,  
And þei him wolde ha smite ful fawe,  
Him boren an honde þen ful talent  
And, bi þe lawe ! þenne him haue schent 220  
And from his church wrongfully  
Haue put him out wiþ vileny.  
Penne to hire he seide corteisly :  
»Prest ich am, þauz i beo not worþi.  
Forsoþe, þou art vuele itauht, 225  
To set hond on prest bi semeþ þe nauht.  
Godus dom þou scholdest haue in drede ;  
Þou nost what may falle to þi mede.«  
Hit byfel as he seid :  
Heo was on morwen ded on bere ileyd. 230  
Touward hire graue of his godnesse  
Þen he hire ladde for al hire schrewed-  
nesse.  
Þen alle men þat þis wondur herd  
Of God and him woxun aferd.  
Aftur þat, in certeyn, 235  
To Melan he tornde azein.  
Þen Justine, þat emperice,

V. 183 Laetabatur enim probus praefectus, quod verbum suum fuerat in eo adimple-  
tum; dixerat enim, cum proficiscenti mandata donaret: vade, age, non ut iudex, sed  
ut episcopus. 189 Pendente relatione, iterum absconditur, sed inventus, cum ad-  
huc esset catechumenus, baptizatur et VIII die in episcopalem cathedram sublima-  
tur. 195 Cum autem post annos IV Romam ivisset et soror sua, sacra virgo, ejus dex-  
tram oscularetur, sibi ridens ait: Ecce, ut dicebam tibi, sacerdotis manum oscularis. —  
203 Cum autem in quendam civitatem pro quodam episcopo ordinando ivisset et ejus  
electioni Justina imperatrix et alii haeretici contradicerent, volentes ut aliquis de sua  
secta ordinaretur, 213 una de Arianorum virginibus impudentior caeteris (tribunal con-  
scendit et) beatum Ambrosium per vestimentum apprehendit, volens ipsum ad partem  
mulierum trahere, ut ab iis caesus de ecclesia cum injuria pelleretur. 223 Cui Ambr.  
ait: Etsi ego indignus tanto sacerdotio, tibi tamen non convenit in qualemcunque  
sacerdotem manus injicere: unde timere debuisti judicium Dei, ne tibi aliquid con-  
tingat. 229 Quod dictum exitus confirmavit: nam die alio mortuam ad sepulcrum  
usque deduxit, gratiam pro contumelia rependens; quod factum omnes perterruit. —  
235 Post hoc Mediolanum reversus, innumeras insidias a Justina imperatrice pertulit,

Of maners wox boþe wylde and nice,  
 And of þe peple heo worschiped moni on  
 240 And ȝiftus ȝaf to vche mon,  
 Hem to sture aȝein Ambrose —  
 Þat was iwis an vuel *purpose*.  
 Þei weoren aboute, of vuel wil  
 To haue put him in exil.  
 245 A schrewe þer was among oþur —  
 I trouwe he was þe deueles broþur —  
 Þat was so wod in his doying  
 Þat bi his chirche he made his dwellyng  
 And in his hous he hedde redye  
 250 A cart, seint Ambrose to carie  
 Out of þe lond, fox of fyl,  
 Whon he weore dampned to exil,  
 Þat no bodi wox so bolde  
 In londe him aftur forte holde;  
 255 Þis was þe cast of Justine,  
 Þe emperice, a schrewe ful fyne.  
 But bi Godus ordinaunce  
 Þenne bifel þis ilke chaunce:  
 He þat hedde awayþe smart  
 260 He was exiled swiþe smart  
 Vppon þat ilke same day  
 Þat wende to ha lad Ambrose away,  
 In þe same cart he was caried  
 Out of þat lond, and foule iharized.  
 265 SEint Ambrose was þe furste man  
 Þat in þe church of Melan  
 Ordeyned offyces and songe  
 And melodye of vois and tonge.  
 In þe cite of Melan

Was þat tyme moni a man 270  
 Þat wiþ þe deuel acumbred were  
 And weren ibrouht in muchel fere;  
 Þe deuel made hem crie in heore *turment*  
 Þat Ambrose hedde hem ischent.  
 But Justine, þat wikked womman, 275  
 Wiþ heretykes of þe secte of Arrian,  
 Þat to gedere token heore dwellyng,  
 On Ambrose maden a lesyng:  
 Þei seiden hit was soþ verrey  
 Þat Ambrose wiþ his money 280  
 Hedde hured men to þat entent,  
 To seize þat þe deuel hem dude *turment*,  
 And eke of Ambrose verreyliche  
 Þis lesyng þei maden falsliche.  
 Hit bifel sodeynliche þan 285  
 Þat on of þe secte of Arrian  
 Wiþ þe deuel sone was take;  
 For wod he gnnened and gon to quake,  
 He fel adoun among hem alle  
 And gon to crye and to calle: 290  
 »I wolde þat alle þat nou ne *purpose*,  
 Þat nou ne byleeue on Ambrose,  
 Þat þei ne weore *turmented* als am I —  
 I suffre serwe, sikerly!«  
 Confuys þenne was þat *cumpaygnye*; 295  
 Þer þei him slowen for his crye  
 And þenne wiþ heore oune honde  
 Þey him dreynthe in a ponde.  
 A maister heretyk þer was on,  
 An hard mon of conuercion 300  
 And a sharp mon of wit

264) wende = wende he, wie 714 wolde, 961 knewe, Theod. 314 leued. 291) u. 2) ms. non statt nou.

muneribus et honoribus adversus eum populum excitante. 243 Cum ergo multi eum in exilium pellere niterentur, 245 unus eorum caeteris infelicior in tantum furem excitatus est, ut juxta ecclesiam domum sibi locaret ac in ea quadrigam paratam haberet, quo procurante Justina facilius raptum ad exilium deportaret. 257 Sed Dei judicio ipso die quo eum rapere arbitrabatur, in eadem quadriga de eadem domo in exilium pulsus est. (Cui tamen Ambr. reddens bona pro malis, sumptus et necessaria ministravit.) — 265 Cantus et officium in ecclesia Mediolanensi celebrari instituit. 269 Erant et tunc temporis Mediolani multi a daemonibus obsessi, qui se torqueri ab Ambrosio magnis vocibus clamabant; 275 Justina autem et multi Arianorum, cum simul habitarent, dicebant Ambrosium pecunia homines comparare qui se ab immundis spiritibus vexari mentirentur et ab Ambrosio dicerent se torqueri. 285 Tunc subito unus ex illis Arianis qui adstabant, arreptus a daemonio in medium prosiluit atque clamare coepit: Utinam sic torqueantur ut torqueor, qui non credunt Ambrosio! 295 At illi confusi in piscinam demersum hominem necaverunt. — 299 Quidam haereticus, acerrimus disputator et durus et inconvertibilis ad fidem,

To plede azeynes holy writ.  
 Vppon a day he com to here  
 Seint Ambrose præche, þe peple to lere,  
 305 And he sauh at Ambroses ere  
 An angel speke þe wordus þere  
 Þat to þe peple he dude preche —  
 Wel forte lyue he dude teche.  
 Of þat siht he was ful feyn,  
 310 To cristene seiþ he tornde azeyn  
 And defended strongliche  
 Þat he hedde dispysed falsliche.

A coniuor þer was also  
 Þat þougte to Ambrose worche wo;  
 315 He calde vp fendes and forþ hem sende,  
 Seint Ambrose forte schende.  
 But þei nedde pouwer, wiþ no gin,  
 To neihe þe hous þat he was in,  
 Ne nouþur nuyze his persone —  
 320 God ʒaf him grace, þat sit in trone.  
 Hit bifel bi þat coniuorour  
 Þat he was take and put in tour.  
 Whon he was tʒmented for his misdede,  
 He seide seint Ambrose him put in drede;  
 325 On seint Ambrose he cried out —  
 Þei wondred on him þat stoden about.  
 Þer was a mon in Melan  
 Þat þe fend was fallen on.  
 In to þe citee whon he schulde go,  
 330 Þe deuel wolde him fleo fro;  
 And whon þat he schulde outward wende,  
 In to þat mon he wolde lende.  
 He was asked hou þat was.

Þe fend onswered in þat cas  
 And seide : awei from him he fledde, 335  
 For seint Ambrose sore he dredde.

ANoþur mon bi nihtes tale  
 In to seint Ambroses chaumber stale :  
 Justyne, þat wikked emperice,  
 Him hedde i huired to beo so nice, 340  
 Þat holy mon forte sle  
 And asturward away to fle.  
 Þis mon wiþ his riht hond  
 His swerd out drouh, as brennyng brond,  
 Forte haue smiten þis holy mon; 345  
 But his arm druyed vp anon,  
 He ne mihte on none wyse  
 Þerwiþ aftur do no seruise.

ANoþur mon þe fend hedde take,  
 And tʒmented him wiþ muchel wrake 350  
 And maad him crie in his wodnes :  
 »Ambrose me pyneþ wiþ wikkednes.«  
 Ambrose seide : »pes, þou foule fende!  
 Ambrose þe doþ no þing schende,  
 But þyn enyve, for þat þou sest 355  
 Of cristen men, boþe lest and mest,  
 Steyhze vpward from whennes þou fil;  
 Ambrose nis not inflat of wil.«  
 Þe fend þenne ouercome wes  
 And of his crizing heold his pes. 360

Hit bifel vppon a day,  
 As Ambrose wente bi þe way,  
 A mon slod azeynes his wil,  
 Adoun to þe eorþe sone he fyl.  
 ANoþur mon, þat þer was, 365

cum audiret Ambrosium prædicantem, vidit angelum ad aures ejus loquentem verba quae populo prædicabat. 309 Quo viso fidem quam persequeretur coepit defendere. — 313 Quidam aruspex daemones advocabat et ipsos ad nocendum Ambrosio transmittabat, sed (reversi daemones renuntiabant, quod) non solum ad ipsum sed nec etiam ad fores domus suae appropinquare valebant, (quoniam ignis insuperabilis omne illud aedificium communiret, ut etiam longe positi urerentur.) 321 Prædictus vero aruspex cum a judice propter quaedam maleficia torqueretur, clamabat amplius ab Ambrosio se torqueri. — 327 Quendam daemoniacum Mediolanum ingredientem daemon dimisit, egredientem invasit; interrogatus de hoc daemon ait Ambrosium se timere. — 337 Alius quidam nocte ejus cubiculum adiit, ut gladio ipsum necaret, prece ac pretio a Justina inductus; sed cum dextra gladium elevasset, ut ipsum percuteret, continuo aruit manus ejus. (Die bei Grässe l. c. hier folgende Erzählung von der Verweisung des Kaisers aus der Kirche fehlt im engl. wie auch in der Edit. princ.; sie folgt später ausführlich.) — 349 Quidam a daemonio arreptus clamare coepit ab Ambrosio se torqueri. Cui Ambr.: Obmutesce, diabole, quia non te torquet Ambrosius sed tua invidia, quia illuc homines adscendere conspicis unde tu turpiter corruisti, nam Ambrosius nescit inflari. At ille statim obmutuit. — 361 Quadam

Stod and lough at þat cas.  
 Seint Ambrose þe ȝe wip deuocion  
 Seide: »þou þat stondest, fal nouȝt  
 adoun!«  
 Vnneþe seint Ambrose þus hed seid,  
 370 Þe mon fel doun, on ȝe was leid,  
 And sori was for his ȝe fallyng  
 Þat of þe toþur monnes fal made lauh-  
 wyng.  
 Þer was also þat tyme a mon  
 Þat was icalled Macedon,  
 375 He was chof mayster of offyces,  
 Hem to rule and punissche vices.  
 Ambrose toward him went vpon a day,  
 For a pore mon him to pray;  
 But he his ȝate fond ischut,  
 380 Þat ingoinge miht he non get.  
 Þer of seint Ambrose was sumwhat irke  
 And seide to him: »þou schalt come to  
 kirke,  
 And, þouh þe dore al open stonde,  
 In þer at schalt þou not fonde.«  
 385 Hit bifel sone afturward  
 Þat Macedon hedde enemys hard;  
 To chirche needes fleo moste he þo,  
 Þe dore was open, he miht not in go.  
 Þen was fallen þe purpose  
 390 Of þe holy mon seint Ambrose.  
 HE was of so gret abstinence,  
 For loue of god and reuerence,  
 Þat he fasted alway,

403) dude wohl zu tilgen.

Saue saturday and sonday  
 And oþur principal festes, 395  
 He spared not for no gesses.  
 HE was of so gret largesse  
 Þat he deled al his richesse  
 To holichirche and to pore men;  
 Nouȝt to him self wolde he kepe þen. 400  
 HE was of so gret compassion  
 Þat he wolde for deuocion,  
 Whon eny mon dude to him knoweleche  
 His sunne wolde and his wreche,  
 He wolde wepe so bitterly 405  
 And þer of beo so sory,  
 Þat þe mon þat him so hedde ischriue  
 Schuld him repente sore to liue;  
 For his sunnes he wolde constreyne  
 A mon to wepe and suffre payne. 410  
 HE was so ful of mekenesse  
 And of trauayl: boþe more and lasse  
 Þe bokes þat he made, God hit wot,  
 Wip his ȝe hondes he wrot,  
 But he were greued in his bodi 415  
 Wip seknes oþur wip maladi.  
 HE was so ful of pite  
 And of swetnesse, þat þe,  
 Þat, whon men tolden him tȝing  
 Of bisschopes oþur prestes dizing, 420  
 He wolde so wepe and gret deol make,  
 Þat no cumfort wolde he forþ take.  
 Whon men made him þen askyng  
 Whi þat he made such serwyng

vive cum beatus Ambr. per civitatem pergeret, quidam casu lapsus est et in terra prostratus jaciebat: quod videns alter ridere coepit. Cui A.: Et tu, qui stas, vide ne cadas. Quo dicto statim lapsum doluit suum qui riserat alienum. — 373 Quadam etiam vice A. ad palatium Macedonii, magistri officiorum, ut pro quodam intercederet, venit; sed cum fores clausas invenisset nec intrandi copiam habere potuisset, ait: Et tu quidem venies ad ecclesiam et non clausis januis ingredi, sed apertis januis non valebis. 385 Elapso aliquo tempore metuens inimicos Macedonius ad ecclesiam fugit et patentibus januis aditum reperire non potuit. — 391 Fuit etiam tantae abstinentiae, quod quotidie nisi in sabbato et die dominico et festis praecipuis jejunabat. 397 Tantae etiam largitatis erat, quod omnia quae habere poterat ecclesiis et pauperibus, nil sibi retinens, tribuebat. 401 Tantae compassionis, ut, cum aliquis lapsum suum sibi confitebatur, sic amarissime flebat, quod illum similiter flere compellebat. 411 Tantae humilitatis et laboris, ut libros quos dictabat propria manu scribebat, nisi cum infirmitate corporis gravaretur. 417 Tantae autem pietatis et dulcedinis, ut, cum alicujus sancti sacerdotis vel episcopi sibi obitus nuntiaretur, sic amarissime flebat, ut vix consolari valeret. 423 Cum autem interrogaretur cur viros sanctos,



- 425 And wepte for holy men and murie  
 Þat passed weren vp to glorie,  
 He wolde onswere : »ne leewe ze nouht  
 Þat i þus wepe and falle in þouht,  
 Out of þis world for þei ben gon
- 430 To him þat mad vs euerichon,  
 But for þei ben gon tofore me,  
 And for hit is hard, so mot i þe,  
 Forte synden astur such a mon  
 Þat such an offys so wel do con.«
- 435 HE was of so good constauce  
 And strong in spiryt in eueri chaunce :  
 Pouh emperour or kyng in dede were  
 nice,  
 He nolde not suwe hem in no vice,  
 But he wolde in certeyne
- 440 Wiþ opene vois him wel repreyne.  
 ÞEr was a mon þat wikkedliche  
 An vuel dede hedde don openliche.  
 Tofore Ambrose whon men him brouht,  
 He seide, as hit was in his þouht :
- 445 »Hit bihoueþ, seid Ambrose, þat þis man  
 Beo bitaken to Sathan,  
 Þat wheþer he beo hard oþur nessche  
 Him to chastise in his flessche.«  
 Þat word vnneþe Ambrose hadde seid,
- 450 Þat þe mon al wod abreyd,  
 A wikkede spirit þe bodi torment,  
 So þat þe soule schulde not be schent.  
 VPpon a tyme bi godus dome  
 Seint Ambrose tok þe wei to Rome,
- And in a toun, þat hette Trissye,  
 He was herborwede, sikerlye,  
 At a riche monnes hous,  
 Þer he in dwelled and his spous.  
 Seint Ambrose apposed þis man  
 Of his stat hou hit stod þan.
- 460 He seide : »Sire, so mot i þe,  
 Ich am in gret prosperite,  
 Mi self, mi wyf and min hous,  
 We ben wondur glorious :  
 Ich haue plente of richesse,
- 465 Men and wymmen, more and lesse,  
 Me to serue niht and day  
 Euer more to my pay ;  
 Ich haue moni a mon ful fyn,  
 Children, nevues and cosyn,
- 470 I haue alle þing at my wille,  
 Þer nul no wiht me greue ne spille ;  
 I hedde neuere aduersite,  
 Ne gret serwe ful non on me.«  
 Whon seint Ambrose þeos wordes herd,
- 475 Wondurliche he was aferd,  
 And to hem þat were of his cumpaygnye  
 He bad hem faste þeannes heize,  
 »For i wot wel now in þis space  
 Þat God nis not in þis place ;
- 480 Hize we faste on vre goyng,  
 And as we gon makeþ no dwellyng,  
 Leste þorwh Godus veniaunce  
 Vs falle vppon sum mischaunce  
 For þis ilke monnes sinne,
- 485 Of his hous now dwellen inne.«

455) Ms. trissye st. Tuscie. 485) of causal, mit dem Infin. als Gerund.

qui ad gloriam proficiscebantur, sic fleret, ajebat : Ne putetis me flere quod recesse-  
 rint, sed quia me praecesserunt et quia difficile invenitur qui tam dignus ejus officii  
 habeatur. — 435 Tanta etiam constantiae et fortitudinis, quod imperatoris vel  
 principum vitia non palpabat sed eos voce libera constantissime arguebat. 441 Cum  
 quidam vir quoddam flagitium perpetrasset et coram eo adductus fuisset, dixit A. :  
 Oportet illum tradi Sathanae in interitum carnis, ne talia deinceps audeat perpetrare.  
 Quem eodem momento, cum adhuc sermo esset, more ejus immundus spiritus discer-  
 pere coepit. — 453 Quadam vice, ut ajunt, cum beatus A. Romam pergeret et in  
 quadam villa Tusciae (engl. Trissye) apud quendam hominem nimium locupletem  
 hospitatus fuisset, illum hominem super statu suo sollicitate requisivit. 461 Cui ille  
 respondit : Status meus, domine, semper felix exstitit et gloriosus; ecce enim divitiis  
 infinitis abundo, servos et famulos quam plures habeo et omnia semper ad vota habui  
 nec unquam mihi aliquid adversum accidit vel quod contristaret evenit. 475 Quod  
 audiens A. vehementer obstupuit et his qui erant secum in comitatu dixit : Surgite et  
 hinc quantocius fugiamus, quia dominus non est in loco isto; festinate, filii, festinate,  
 nec in fugiendo moram facite, ne nos hic divina ultio apprehendat et in peccatis

Vneþe Ambrose and his meyne  
 Weoren passed out from þat cité,  
 Þat sodeynliche opened þe eorþe :  
 490 Þer laste nouþur þe þridde ne feorþe  
 Þat in þat hous dwelled and swonken,  
 But alle in to þe eorþe þei sonken,  
 Þat of hem no steppe was seyn ;  
 Þer þe hous stod al was pleyn.  
 495 Whon seint Ambrose þis biheold,  
 Wiþ his meyne þat stod in feld,  
 He seide : \*lo, how merciful God is  
 To hem þat soffren here iwis  
 In þis world aduersite,  
 500 And of his grace sendeþ so to be,  
 And hou he punisscheþ, her mow ȝe se,  
 Hem þat han al prosperite. «  
 In þat ilke same plas,  
 Pere as bifel þis cas,  
 505 Is a deop put alway,  
 Þat euer schal laste, as men say.  
 OF alle maner vuel þe rote  
 Is auarice iclept and ihote.  
 And whon he sauh þat in monkynde  
 510 Auarice was most in muynde,  
 Among holy churche and worldly men,  
 Muche deol he made þen ;  
 Out of þis world, so sori place,  
 He preyed God þat in schort space  
 515 He schulde him bringe at his wille,  
 And þat his soule schulde not spille.

533) lutlum by little, alter dat. plur.

God hit him graunted specialiche :  
 An angel him warned priueliche.  
 Whon he was war of þat day  
 Þat he schulde passe hennes away, 520  
 Þerof he was joyful and feyn  
 And tolde his breþeren in certeyn  
 Þat til þe feste of þe resureccioun  
 He schulde wiþ hem dwelle her down.  
 A fewe dayes tofore he fel seek, 525  
 He was aboute — i telle ow ek —  
 Forte endyte wiþ wit ful cler  
 Þe fourz and fourtiþe psalm of þe sauter,  
 And wiþ him was his notarie :  
 Þat sauh on him a siht of glorie : 530  
 Sodeynliche in maner of a scheld  
 A schort fuir his hed þen held  
 And lutlum and lutlum  
 In to his mouþ crep hole and sum,  
 As þouh hit hedde ben in to his hous ; 535  
 Þen wex his face al glorious  
 And lyk to snouh hit wox al whit,  
 But aftur to his oun kynde turned hit.  
 Þat day he made an endyng  
 Of writyng and endyting, 540  
 Þat psalm þen mihte he not parfourme —  
 Nere Godus wille, þat mihte men mourne.  
 A fewe daies aftur þat  
 Wiþ seknes he was al to squat.

ÞEn þe eorl of Ytalie 545

illorum pariter nos involvat. 487 Cum ergo fugerent et aliquantulum processissent, subito se terra aperuit et hominem illum cum universis qui ad illum pertinebant ita absorbuit, ut nullum inde vestigium remaneret. 495 Quod cernens A. dixit: Ecce, fratres, quam misericorditer Deus parcit, cum hic adversa tribuit, et quam severe irascitur, cum semper prospera elargitur. 503 In eodem autem loco fovea quaedam profundissima remansisse dicitur, quae (usque hodie in hujus facti testimonium) perseverat. — 507 Cum autem A. radicem omnium malorum, avaritiam, magis ac magis in hominibus crescere cerneret et maxime in his qui erant in potestatibus constituti, (apud quos omnia pretio vendebantur,) nec non et in his qui erant sacris ministeriis deputati, vehementer ingemuit et se de hujus saeculi aerumna liberari instantius exoravit. 517 Qui cum se id obtinuisse gauderet (im engl. erklärt), 522 revelavit fratribus quod usque ad resurrectionem dominicam secum esset. 525 Ante vero paucos dies quam lectulo detineretur, cum XLIII psalmum cum notario dictaret, 530 subito ipsi, vidente notario, in modum scuti brevis ignis caput ejus operuit atque paulatim per os ejus, tanquam in domum habitator, intravit. 536 Tunc facies tanquam nix effecta est, sed postmodum ad suam speciem reversa est. 539 Ipso igitur die scribendi et dictandi finem fecit nec ipsum psalmum explorare potuit, post igitur paucos dies infirmitate corporis laborare coepit. 545 Tunc comes Italiae cum Mediolani

At Melan was and mad him murie;  
 But, whon he herde of þis tiþinge,  
 He made del and gret mournynge  
 And gedered to gedre alle þe grete  
 550 Of þat citée on an aftur mete,  
 And seide to hem: he dredde peril,  
 Leste þer schulde falle sum il  
 To þat ilke cuntray,  
 Whon þat Ambrose wer gon away;  
 555 Þerfore he preyed þat þei schulde gon  
 To seint Ambrose swiþe anon,  
 To preye him preye God wiþ good face  
 Forte sende him lengor space,  
 Wiþ hem to dwelle sumwhat more,  
 560 Zif þat his swete wille wore.  
 Riht so þei seiden and he hem herd,  
 But riht anon he onswerd:  
 »I haue not liued amongus þou  
 Þat i am not aschomed nou,  
 565 Ne i drede not to dye, iwis:  
 We haue to lord þe kyng of blis.«  
 Four dekenes of his,  
 Whon þat þei herden of þis,  
 Þei come to gedere in þat plas  
 570 Þer he seek ileyd was,  
 Sumwhat also þei stoden afer,  
 For þat he scholde not hem her.  
 Þei gonne to treten in þat hour  
 Who mihte be best his successour;  
 575 Amonges hem softly þei seiden þan  
 Hit were best chese Simplician.  
 Al þouh þei made no gret nois,

564) not pleonastisch.

He onswerd, as he hed herd heore vois,  
 Þries he seide wiþ mylde mod:  
 »He is old, but he is god.« 580  
 Alle four þen woxen aferd,  
 Whon þat þei his vois herd.  
 But neuer þeles, whon he was ded,  
 Symplician þei chosen to heore hed.  
 ÞE bisschop of Vercellenen — 585  
 Honoratus him cleped men —  
 He bod Ambrosus passyng.  
 But as he fel on slepyng,  
 He herde a vois þries þo  
 Seize: »rys, for nou he schal forþ go!« 590  
 He ros and þenne to Melan went  
 And ministred to Ambrose þe sacrament.  
 And he in maner of þe crois  
 His hondus streiht, wiþoute nois;  
 In prayers, as he bisied him most, 595  
 To god he zeld vp þe gost.  
 Þis mon regned in lyf ful fyne  
 Aboute þe ȝeres þre hundred heihti and  
 nyne  
 Of þe date of vr lord,  
 An holi mon in dede and word. 600  
 To þe chirche an ester niht  
 As men him beren forþ riht,  
 Cristen children and innocent  
 Seiden þei sauh him verremet  
 As a juge sitte in a chayer, 605  
 Riht as þe sonne briht and cleer;  
 Summe wiþ heore fyngres, verreyliche,

esset, nobiles convocavit, dicens, quod, tanto viro recedente, periculum esset ne Italiae interitus immineret; V. 555 rogavitque ut ad virum Dei accederent rogantes ut sibi adhuc spatium vivendi (uno anno) a domino impetraret. 561 Quod ille ut ab illis audivit, respondit: Non ita inter vos vixi, ut me vivere pudeat, nec mori timeo, cum bonum dominum habeamus. 567 Eo tempore quatuor ejus dyaconi invicem conveniunt tractantes inter se quis post ejus obitum bonus esset. Cum ergo a loco in quo vir Dei Ambrosius jacebat, longe essent et Simplicianum ita silenter nominassent, ut vix invicem se audirent, ille ab iis longe positus tertio exclamavit: senex, sed bonus. 581 Quod audientes terribi fugerunt et nonnisi illum post ejus obitum elegerunt, (in loco autem in quo jacebat vidit Jesum ad se venientem et sibi vultu alacri arridentem.) 585 Honoratus vero, episcopus Vercellensis, qui beati Ambrosii obitum expectabat, cum se sopori dedisset, vocem tertio se clamantis audivit: surge, quia mox est recessurus. 591 Qui consurgens Mediolanum concitus venit et ei dominici corporis sacramentum dedit; moxque ille manus in modum crucis expandit et ultimum spiritum inter verba oris efflavit. 597 Floruit circa annos domini 379 (!) — 601 Cum autem in nocte paschae corpus ejus ad ecclesiam fuisset delatum, plurimi infantes baptizati eum viderunt, ita ut aliqui eum sedentem in cathedra tribunali dicerent (606 Zus.),

Scheweden heore frendes openliche  
Vpward hou þei sauh him stihe  
610 Wiþ heore bodiliche eize;  
Summe seiden þey sezen wel a fyne  
A sterre ligge briht and schyne  
Euene aboue vppon his brest —  
Signe hit was of wel god rest.

615 ÞEr was a prest, sat at a fest,  
Wher men of Ambrose speeken mest;  
Þe prest bigon him to bakbyte  
And bi his godnes he set luyte:  
Wiþ seknesse he was smiten anon,  
620 Þat to his bed þen moste he gon —  
I not wher he dude him schriue,  
But þer he mad ende of his luyte.

ALso in þe cite of Cartage  
Þ(re) bisschops of gret *parage*  
625 Weren iset at a fest

And iserued at þe best,  
But on of hem gon to bacbyte  
Seint Ambrose wiþ gret dilyte.  
Þen of þe prest on him told  
630 Hou hit bifel, þat was so bold  
To speke harm of þat mon,  
And hou vengauce ful him vppon.  
He onswerde: so god him spede,  
Þerof tok he but luytel hede.

635 And sodeynliche a depes wounde  
Him tok, anon he fel to grounde —  
Þer he made his laste ende  
For bacbytyng of Godus frende.

NOte ze nou þis, for hit is able:  
640 In mony þinges he was comendable,

(613) Ms. vppen. (624) Ms. þe st. þre.

Furst in liberalite:  
For alle þinges þat hedde he  
To pore folk forsoþe he ȝaf  
Þat bedreden weore or wente wiþ staf.  
Þerfore of him a tale men telle,  
Þat is as soþ as gospelle:

645

AN emperour to him sent,  
Þat he schulde wiþ good talent  
Zelde vp a noble church to him —  
For he þouȝte, wiþ wille ful grim,  
Hit to heretykes haue ȝiue,  
Þat were not worþi þer in to luyte —  
He seide þat he was of al þing lord  
And wolde hit haue at o word.

650

Ambrose onswerde wiþ honour:  
»If þat, he seide, þe emperour  
Asked of me þing þat myn wer,  
Þouh hit were gold or seluer  
Oþur elles hous or lond,  
Hit scholde beo redi to his hond,  
And þauh al þat i haue here, i wot wel,  
Is pore mennes catel —  
So ich hit holde, and euer schal be  
Þorwh Godus ounne charite.

655

But holichirche to God doþ longe,  
Þerfore as wel he mihte me honge  
As make me ȝiue him such a þing;  
Hit weore a cursed doying,  
For, þauh he beo muchel of miht,  
To such þing haþ he no rihte.  
Þus þis gode mon, iwis,  
Knouledched þat al þat was his  
Was pore mennes at heore nede —  
Such a prelat god wol spede.

660

670

alii adscendentem digito suis parentibus demonstrarent, nonnulli vero stellam super corpus ejus se videre narrarent (614 Zus.). — 615 Quidam presbiter cum in convivio cum multis aliis esset et sancto Ambrosio detrahare coepisset, eum continuo plaga percussit et de convivio ad lectum ductus vitam finivit (621 Zus.). — 623 In urbe Carthaginiensi cum tres episcopi simul convivarent et unus eorum beato A. detraxisset, relatum est quid illi presbitero qui sibi detraxerat accidisset. 633 Quod cum ille vilipenderet, subito letale vulnus accepit et extremum continuo diem clausit. — 639 Notandum, quod beatus A. in multis commendabilis fuisse videtur. Primo in liberalitate, quia omnia quae habebat pauperum erant; unde refert de se ipso (646 Zus.), quod imperatori petenti basilicam sic respondit (et est in decreto XXIII qu. VIII, convenior etc.): 655 Si a me peteret quod meum esset, id est fundum meum, argentum meum et huiusmodi meum, non refragarer, quamquam omnia quae mea sunt pauperum sunt (663—675 nicht im latein. Text bei Grässe). —

- 675 Also he was comendable, wiþouten les,  
In puite of clannes :  
For he was a mayden clene —  
Leeue hit wel wiþouten wene! —  
Seint Jerom telleþ he herde him say
- 680 Þeos wordus to him vpon a day :  
»We speken not onliche of maydenhede,  
But we hit kepe also in dede.«
- IN studefastnesse also of fe  
Comendable he was al wei.
- 685 Per as i aboue seid :  
Whon þe emperour him vpbreid,  
For þat þe chirche he wolde haue had,  
Seint Ambrose raþur him bad  
Furst his lyf take him fro
- 690 Þen his seiþ — he seide him so.  
IN couetise of martirdom,  
Forte come to þat blessedde hom,  
He was to comende witerli.  
I schal ȝou telle þe skile whi.
- 695 Whon Valentinian þe emperour  
His churchre coueyted wiþ errour —  
As i tolde ȝou a luitel bifore —,  
An officer greued Ambrose sore  
For he nolde not þerto assent,
- 700 And sende word to him wiþ gret talent :  
»Þen þou wolt not fulfille  
Mi lord, þe emperoures, wille,  
Þin heued þerfore I wol haue,  
Þi lyf, þi self schaltou not saue.«
- 705 Ambrose onswerde loueliche :  
»God ȝiue þe grace smartliche
- To parfourne þi manase,  
Whon euer þe luste and what place!  
Wolde god þat on þat maneer  
From holi chirche to turne heore vuel 710  
cher  
Þei wolden and vengen hem al on me  
And kele heore þurst in sleing me!  
Of his deþ he ȝaf luyte,  
Þat þerwiþ his chirche wolde quite.
- IN bisynes of orisoun 715  
He was comendable of deuocioun.  
Azeines þe emperice Justine  
Þat proued he wel wiþ hert ful fine,  
For azeynes hire woodnes  
He schewed alle goodnes, 720  
He fendet him not azeynes hire  
Nouþur wiþ scheld ne wiþ spere,  
But wiþ wakyng and preyer,  
Vndur an holy auter  
He preied God his chirche defende 725  
And of mending grace hire sende.
- HE was comendable and ȝep  
In habundaunce of teres and wep.  
Þreo maner of teres here  
He vsud — nou ȝe mowe hem lere : 730  
Furst he hedde teres of compassiun,  
For he wolde wepe for deuociun  
For hem þat hedden don amis  
And gulti weren in heore dedis;  
Paulin seiþ for þat of him aboue : 735  
Whon eny wiht him schrof to him forloue  
Of eny gult þat he hedde don,

710) to vor d. Infin., weil wolde erst folgt; oder ist V. 710 and vengen st. avengen verschrieben?  
735) aboue, s. v. 401.

V. 675 Secundo in munditiae puritate: fuit enim virgo; unde refert Hieronymus eum dixisse: virginitatem non solum efferimus sed etiam servamus. — 683 Tertio in fidei firmitate; unde dixit, cum imperator peteret basilicam, (et est in eodem capitulo): prius est ut animam mihi quam sedem auferat. — 691 Quarto in martirii auiditate; unde legitur in epistola sua de basilica non tradenda, quod praepositus Valentiniani Ambrosio mandavit dicens: Tu contemnis Valentinianum, caput tibi tollo. 705 cui Ambrosius: Deus permittat tibi ut facias quod minaris, atque utinam Deus avertat eos ab ecclesia, in me omnia tela sua convertant et meo sanguine sitim suam expleant. (713—4 Zus.). — 715 Quinto in orationis instantia; (unde dicitur de eo et habetur in libro XI hystoriae ecclesiasticae): Ambr. adversum reginae furorem non se manu defensabat aut telo, sed jejuniis et continuatis vigiliis, sub altari positus per obsecrationes defensorem sibi et ecclesiae Deum parabat. — 727 Sexto in lacrymarum abundantia: habuit enim tria genera lacrymarum, scilicet lacrymas compassionis pro aliorum culpis, — unde dicit Paulinus de eo in legenda, quod, cum aliquis lapsus sibi confitebatur, sic amarissime flebat, quod illum similiter flere



- In kepyng of þe liberte  
Of holichurche wiþ honour.
- 800 »Perfore, whon þe emperour  
A chirche from him wolde haue take,  
He hit wiþstod for Godus sake  
And he onswerd, as mon wel sage,  
To hem þat wer sent on message (!) :
- 805 »I am comaunded, he seide, of knihtes  
Þorwh þe emperoures mihtes  
Þat i schulde wiþouten irke  
Delyuere vp to him a kirke.  
I onswerd (!) wiþouten lesyng :
- 810 Zif þat ze aske weddyng,  
Takeþ me forþ wiþ ou away —  
I schal zou suffre, par ma fay ;  
Zif my bodi ze wolde hent,  
I wol come to zou, verreyment ;
- 815 Zif ze wole me bynde wiþ bondes,  
I schal neuere fleo zor hondes,  
Nouþur to chirche ne to auter,  
Beo ze neuer so strong ne feer ;  
But for þe auter wiþ god wil
- 820 I schal me putte in to peril.  
I am comaunded delyuere þe chirche :  
Þat were a wondur werk to worche !  
Þe biddyng of þe emperour  
Þreteþ me wiþ gret irroure,
- 825 But holy writ comfermeþ me  
Þat seiþ þus, in good lewte :  
Þou hast isproken on þe gyse  
As on of þe wymmen þat weren vnwyse.
- »Perfore, emperour, greue not þe,  
Ne trowe þou not, he seide, þærde, 830  
No maner riht þat þou maizt haue  
In heuenlich þinges noþur hem craue ;  
Paleises longen to emperours,  
And haledew churches ben prestes tours.  
Zif seint Naboth wiþ his oune blood 835  
His vyzard defendet wiþ herte god,  
For he hit wolde not vp zelde :  
I hope þat god schal ben vr schelde,  
Þat sunful dede schul we not worche  
To zelde þe emperour vr church. 840  
Þe tribute is duwe to Cesar —  
Hit to denize vche mon bi war ! —  
Holychirche is godus al one,  
Þe emperour þerwiþ haþ not to done.  
Zif he aske ouzt þat is myn, 845  
Lond or rente or gold so fyn,  
Wiþ gode wille I wolde him take  
And þerof no daunger make ;  
But I mai not zïue awei  
Godus temple, ne hit bitray, 850  
Ne to no temperel lord hit zelde,  
Þouh he beo gret in toun and felde ;  
Forte kepe hit is me take,  
Nouzt to zelde vp, for godus sake.«
- HE was also comendable, 855  
For he hem wolde blame þat wer not stable,  
And repreyne hem of wikkednesse,  
Boþe more and eke lesse.

826) Pat bezieht sich auf holy writ, während lat. Qui respondit auf Ambr. ; allerdings sind die 827—8 folg. Worte aus Job 2, 10 (Vulg. : quasi una de stultis mulieribus locuta es.) — Die ganze Rede des Ambr. ist aus verschiedenen Stellen seiner Schriften zusammengetragen. 839) þat st. þat þat.

ipse testatur et est in decreto XXIII quaest. VI) : 805 conuenior ipse a comitibus ut per me basilicæ fieret matura traditio, dicentibus imperatorem iussisse (: jure suo tradi debere) ; 809 respondi : si patrimonium petit : invadite, si corpus : occurrā, vultis in vincula : imponite, (vultis in mortem : voluntatis est mihi) ; (non ego me vallabo confusione populorum) nec altaria tenebo vitam obsecrans, sed pro altaribus gratius immolabor ; mandatur tradere basilicam, urgemur igitur praeceptis regalibus, sed confirmamur scripturae sermonibus. 826 Qui respondit (engl. bezieht anders) : Tanquam una ex insipientibus locuta es ; noli gravare te, imperator, ut putes te in ea quae divina sunt jus habere ; ad imperatorem palatia pertinent, ad sacerdotes ecclesiae. 835 Sanctus Naboth vineam suam proprio cruore defendit ; si ille vineam suam non reddidit, nos trademus Christi ecclesiam ? tributum Caesari est, non negetur, ecclesia Dei est, Caesari utique non donetur. 845 Si de me aliquid compellaretur aut posceretur : fundus aut domus aut aurum aut argentum, id quod juris mei esset libenter offerrem ; templo Dei nihil possum decerpere nec detrahare, cum illud custodiendum, non decerpendum acceperim. — 855 tertio in objuratōe vitii et omnis iniquitatis, — (unde legitur in hystoria tripartita in quadam chronica, quod,) [der engl. Text mit eigenem Titel.]

De Theodosio imperatore.

- Hlt bifel *sum* tyme in certeyn  
 860 In þe cite of Tessaleyn  
 Pat þer was a gret rysing  
 Of þe pepul þer dwellyng  
 Azeynes þe juges of þe lawe,  
 Þe pepul hem stened and duden of  
 dawe.  
 865 Teodosius þe emperoure  
 Þerwiþ was wroþ and gon to loure,  
 He comaunderd men hem to sle,  
 Pat non of alle away schulde fle;  
 Bote he dude noþing goodly,  
 870 For he slouh gulti and vngulti:  
 Þe noumbre was, men seide in londe,  
 Almost to fyf þousunde.  
 Aftur þat þe emperour  
 To Melan wente wiþ gret honour,  
 875 In to þe chirche he wolde haue gon.  
 Ambrose azeines him com anon  
 And, whon he com riht to þe zate,  
 He him forbad cum in þer ate.  
 Þen Ambrose him gan vbbreide  
 880 And þeose wordus to him seide:  
 »Whi woldust þou nouht, sir emperour,  
 Aftur þi wodnes and errour  
 Knowleche þi presumcioun,  
 Pat þou hast wrouht as feloun?  
 885 But *para*uenture hit may be  
 Pat þe grete miht of þyn emperorite  
 Make þat þou nult nouzt knowleche  
 Þi foule sunne and þy wreche.  
 Hit schulde ben euere in þi dome
- Resoun, þi miht to ouercome;  
 Pouh þou beo prince and emperour  
 Ouer men wiþ gret honour,  
 Pou schuldest þenke bi good steem  
 Pou nart but riht as on of hem  
 Tofore god, gif þou take hede.  
 895 Avise þe wel of þi dede!  
 Hou dorstest þou beo so bold  
 Wiþ þin egen to bi hold  
 Þe temple of vr alre lord,  
 Oþur so hardi to speke a word?  
 900 Hou maizt þou fynde in þin entent  
 Wiþ þi feet to gon on þe pament?  
 Hou mihtest þou wiþ eny moode  
 Holde vp þin hondes to þe rode,  
 Pat zit aren fouled wiþ þe blod  
 905 Of innocens, whon þou were wood?  
 Hou mihtest þou wiþ þi mouþ  
 His blod receyue þat for vs couþ  
 Mon bicom, riht as beo we,  
 And for vs dye on rode tre,  
 910 Pat wiþ þi mouþ 3af juggemens  
 For to sle innocens  
 And hem þat were not gulti  
 As hem þat trespass verreyli?  
 Go forþ, he seide, þerfore þi way,  
 915 Leste þi secunde sunne to day  
 Eche þi former wikkedhede  
 And god take vengauce of þi dede!  
 Þe bond þat god haþ þe wiþ ibounde  
 Tak hit, and walk forþ on þe grounde!  
 920 Pat is þe moste medecin  
 Pat mon may take for his sin« —  
 Pat was to sei: for his misdred  
 From holychirche he was departed.

864) Ms. to dawe st. of dawe.

V. 859 cum apud Thessalonicam orta seditione quidam iudices fuissent a populo lapidati, Theodosius imperator indignatus iussit omnes interimi, nocentes ab innocentibus non secernens, ubi fere 5000 hominum sunt occisa. 873 Cum igitur imperator Mediolanum venisset et ecclesiam intrare vellet, occurrit ei A. ad januam eique adiutum prohibuit, dicens: 881 Cur, imperator, post causam tanti furoris non agnoscis molem tuae praesumptionis, sed forte recognitionem peccati prohibet potestas imperii? decet te ut vincat ratio potestatem; princeps es, o imperator, sed conservorum. (895—96 Zus.) 897 quibus ergo oculis adspicies communis domini templum (900 Zus.), quibus pedibus calcabis sanctum pavimentum, quomodo manus extendes de quibus adhuc sanguis stillat injustus, qua praesumptione ore tuo poculum sanguinis ejus percipies, dum furore tuorum sermonum tantus injuste sit sanguis effusus? 915 recede ergo, recede, ne secundo peccato priorem nequitiam augere contendas; suscipe vinculum quo te dominus nunc ligavit: est enim medicina maxima sanitatis. (923—4 Zus.).



925 Þe emperour þen was aschamed  
And obbeyed, as he þat was blamed;  
Wiþ gret deol and wiþ wepyng  
Hamward he rod to his dwellyng.  
Sire Rufin, maister of his knihtes,

930 Asked him anon rihtes  
Whi þat he lokod so dreri,  
Þat of cher was so sori?  
He onswerde : »þou wost wel luyte  
What is my wo or myn edwyte;

935 For to beggers and to bonde men  
þe temple zates open ben,  
To my self þat am al on  
Ingoyng nou is þer non.«  
And euer as he þeos wordes seid

940 He wept and snobbed and ofte abreid.  
Þen seide Rufin, þat kniht :  
»I schal not stunte but anon riht  
Renne to Ambrose, gif þat þou wilt,  
Þat he forȝiue þe þi gilt,

945 And also, þat he take on honde  
To vnbynde þe of þat bonde  
Þat he bond þe wiþ last,  
Þorwh power of holichirche so fast.«  
Þe emperour onswerde þan :

950 »Þou schalt not ouercome þat man  
For no fere of no miht  
Of emperour, kyng ne kniht,  
For no mon may make him wiþ awe  
To don aȝeynes godus lawe.«

955 But Rufin biheet wel inowe  
Þat he wolde make him bowe.  
Þe emperour bad him go tofore,  
98a) Ms. genten st. gotten.

And he him suwed wiþ herte sore.  
Anon as seint Ambrose  
Sauh Rufin come, his purpose 960  
Knewe and seide wiþ vois ful round :

»Þou art vnschomefast as an hound :  
Þou were autour of þat slauhter,  
But þer of nou þou makest lauhter  
And in þi forehed nis no schame, 965  
Ne þou dredest for no blame  
Forte berke and wod be  
Aȝeynes godus maieste.«

But neuerþeles for þe emperour  
Rufin preyed him at þat hour 970  
Þat he him þenne wolde vnbynde,  
And tolde þat he com him bihynde,  
Him suwyng so for his loue.

Þat in heuene sitteþ aboue,  
Istured of þe holi gost, 975  
»His herte is sori, wel þou wost.«

Þen Ambrose gan to sey :  
»Þe tofore i telle, þe wey  
I forbeode him algate,  
Þat he entre in not atte zate 980  
Of Godus ounne holy place,  
Til þat he haue geten grace;  
And gif þat he wiþ tirauntrie  
Eny þing do to my bodye,  
Þouh he me sle, for godus sake 985  
Ful gladliche þe deþ schal i take.«

Þat Rufyn þe emperour tolde  
And wherto þat he schulde him holde.  
Þe emperour mekeliche »forsoþe« he seide,  
»Hou so euer he me vpbreide, 990

V. 925 His sermonibus imperator obediens, gemens et flens ad regalia remeavit. 929 Cum ergo diu in fletu mansisset, Rufinus, magister militum, causam tantae tristitiae inquisivit. 933 Cui ille: Tu, inquit, mea mala non sentis, quia servis et mendicantibus aperta sunt templa, mihi vero ad ea ingressus non est — et haec dicens singula verba singultibus interrompebat. 941 Cui Rufinus: Curro, si vis, ad Ambrosium, ut tibi solvat vinculum quo te ligavit (944 u. 8 Zus.). 949 Et ille: Non poteris suadere Ambrosio, quia non verebitur imperialem potestatem, ut legem possit praevicari divinam. 955 Sed cum ille promitteret quod eum flecteret, eum imperator ire praecepit, et ipse post paululum est secutus. 959 Mox autem ut A. Rufinum vidit, ait: Impudentium canum imitatus es, o Rufine! tantae videlicet necis auctor existens et nec pudorem ex fronte detergens non erubescis contra maiestatem latrare divinam. 969 Cumque Rufinus pro imperatore supplicasset et diceret eum sequi, superno zelo accensus (engl. bezieht anders, als ob accensum zu lesen; 976 Zus.) Ambrosius ait: 978 Ego tibi praedico quoniam ingredi eum sacra limina prohibeo; si vero potestatem in tyrannidem mutaverit, necem libenter suscipio. Quod cum Rufinus imperatori nuntiasset, 990 Pergam, inquit, ad eum, ut justas in faciem contumelias recipiam.

- I schal to him go to his place  
And suffre him to myn oun face  
Sei, what so euer his likyng be,  
And take hit wiþ god charite.«
- 995 Whon he to seint Ambrose com,  
He preyed wiþ good deuocion  
Þat he his grace mihte fynde,  
His harde bondes to vnbynde.  
Seint Ambrose ran him aȝein
- 1000 And bad him trauayle not in veyn,  
For he him bad schortly also  
In to þe churche schold he not go,  
And seide: »mon, þou art ful lewed,  
What penaunce hastou nou ischewed
- 1005 For þi grete wikkednesse,  
Þi sunne and þyn vnbuxumnesse?»  
Þe emperour wiþ gret deol  
»Sire«, he seide, »i wot wel,  
Hit falleþ to þe, comaunde me,
- 1010 And me, obeysaunt forte be.  
What euer þou bidde for my soule hele,  
I schal hit do eueridele.«  
Neuerþeles þe emperour forþwiþ  
Alegged hou þe kyng Dauid
- 1015 Hedde idon auoutrye  
And monnes slaughtre wiþ felenye,  
And hou þat he ȝit hedde space  
Him to amende þorwh Godus grace.  
Seint Ambrose þenne wiþouten weer
- 1020 Onswerd him on þis maneer:  
»Zif þou haue suwed Dauid in vuel doying,  
Suwe his dede in amending!«  
Þe emperour þat so mekeliche tok  
Þat open penaunce he not forsok,
- 1025 But, riht as Ambrose bad him don,  
Parfourned his penaunces euerichon.  
Seint Ambrose him reconsyled  
To holychirche and him asoyled.  
Þe emperour in to þe chirche wente þo,
- In to þe chauncel he dressed him pro; 1030  
In his deuociun þer he stod,  
Ambrose him asked wiþ mylde mod  
What he abod þat he stod þer.  
And he onswerd wiþ mylde cher:  
»Sire, he seide, wiþ myn entent 1035  
Is to receyue þe sacrament.«  
Ambrose spared for non honour,  
But seide: »ȝe, sire emperour,  
Þis place is ordeynt onliche for prestes,  
And not for lewed men ne beestes. 1040  
In to þe churche þefore go down  
And wiþ oþur men in comoun  
Stond and bidde þi preyere;  
Þer schulde no such mon stonden here.  
Þyn aray of purpur palle 1045  
Makeþ an emperour wel wiþ alle,  
Prestes, þouh, ne makeþ hit non.«  
Þe emperour forsoþe ful soun  
Obeisaunt was to his bidding,  
Out of þe chauncel tok his going 1050  
And stod adoun in þe bodi  
Of þe chirche, as mon modi.  
Anoþur tyme whon þe emperour  
To Constantynople wiþ honour  
Was comen and wolde here messe, 1055  
To þe churche wiþ more and lesse  
He went and tok his stondyng  
Wiþouten þe chauncel, aftur þe teching  
Of seynt Ambrose, þe noble clerk,  
Þat him tauhte to worschipe prest and clerk. 1060
- 1030) pro = quickly. 1047) þouh demonstr., jedoch; so häufig.

995 Cum ergo venisset et sua solvi vincula postulasset, occurrunt Ambrosius et ingressum prohibens ait: Quam poenitentiam ostendisti post tantas iniquitates? 1007 Et ille: Tuum est imponere, meum obtemperare (1011—2 Zus.). 1013 Verum cum imperator allegaret quod et David adulterium et homicidium commisisset (1017—8 Zus.), ait Ambrosius: Qui secutus es errantem, sequere corrigentem. 1023 Quod ita gratanter imperator suscepit, quod publicam poenitentiam non recusavit. 1027 Cum igitur, reconciliatus, ecclesiam intrasset et intra cancellos staret, requirit A. quid ibi expectaret. 1034 Cui cum diceret se perceptionem sacrorum mysteriorum expectare, ait Ambrosius: O imperator, interiora loca tantum sacerdotibus (1040 Zus.) sunt collocata; egredere igitur et hanc expectationem cum caeteris communem habe; purpura namque imperatores facit, non sacerdotes. 1048 Cui imperator protinus obediuit. 1053 Cum ergo, Constantinopolin reversus, extra cancellos staret (engl. ausgeführt),

- Þe bisschop þerne of þat cité  
 To þe emperour so fre  
 Seide : «sire, hit besemeþ ou wel  
 To go in to þe chauncel,  
 1065 Per to make þoure standyng  
 Or, ȝif ow luste, þoure knelyng».
- Þe emperour þenne gon to say :  
 «I lerne sum tyme on a day  
 What is þe difference  
 1070 In doying of reuerence  
 Bitwene a prest and an emperour.  
 Þe chauncel is place of prestes honour.  
 Vnneþe among old or newe  
 Fond i euer mayster trewe,  
 1075 But i put þou out of whonhope :  
 Ambrose is worþi be called bisschope.»
- 
- Comendable he was eke and fyn  
 In his holy doctrin.  
 Ierom, þat spekeþ of doctours twelue,  
 1080 Ambrose comendeþ oure oþur him selue  
 And seiþ of him in þis manere :  
 Þat he is lyk to a brid þat set were  
 Vpon a pynacle to fleo an heize,  
 As eny mon mihte seo wiþ eze :  
 1085 Þe herre he fleoþ to take þe wynde  
 Euer þe beter he may fynde :  
 So ferde he in his þouht,  
 For euer þe furror þat he souht  
 Þe saddor grount and fruit he fond —
- His bokes witnessen, itake an hond. 1090  
 Þefore nou his sentence  
 Is of stable credence  
 And piler, as seint Jerom seiþ,  
 Of holy churche and of þe feiþ.  
 HOse of him tok hede oþur cure, 1095  
 He was of comely stature,  
 And þerto of so gret wit  
 Þat seint Austin comendeþ hit  
 And seiþ : þat þe feiþ of Rome  
 Of seint Ambroses bokus come, 1100  
 And of al translatours in to latyn  
 He was flour enditour fyn ;  
 He was so feiþful and pure of wit  
 Þat an enemy miht not repreyne hit.  
 He was of such auctorite 1105  
 Þat olde doctours wolden, parde,  
 Þat his ensamples for his sake  
 For gret auctorite was take.  
 Seint Austin tolde to Januarie  
 Þe tale, þat i nul not in varie : 1110  
 Þat his modur hedde gret wondring  
 Whi þat men vsud no fastyng  
 At Melan on þe saterday —  
 Þat was noþing þe Romaynes lay — ;  
 Þefore Austyn asked Ambrose 1115  
 Per of what was þe purpose.  
 He onswerde wiþ good dome  
 And seide : «whon i come at Rome,  
 I kepe þe maner of þat pay

1075) whonhope mit unorg. h, wie whinges 3, 363. 1109) Ms. Jannarie.

1061 mandavit eidem episcopus ut intraret (engl. dir.) ; et ille ait : 1068 Vix discere potui quod differentia sit imperatoris et sacerdotis, vix enim veritatis inveni magistrum, Ambrosium namque solum novi vocari pontificem. —

1077 Octavo insana doctrina, (ejus namque doctrina habet altam profunditatem) Hieronymus de XII doctoribus : «Ambrosius super profundorum pinna raptus et aeris volucer, quamdiu in profundum ingreditur, fructum de alto capere videtur». 1091 (Firmam soliditatem) Hieronymus ibidem : «Ejus omnes sententiae fidei et ecclesiae et omnium virtutum firmæ sunt columnæ». 1095 Elegantem venustatem (sc. habet doctrinā; im engl. missverstanden) : Augustinus (in libro de nuptiis et contrahibus) : «Pelagius haeresiarcha sic laudat Ambrosium, ut dicat : beatus Ambrosius episcopus in cuius praecipue libris romana lucet fides, qui scriptores inter latinos (!) flos quidam emicuit». (et subdit Augustinus) : «cuius fidem et purissimum in scripturis sensum ne inimicus quidem ausus est reprehendere». 1105 Magnam auctoritatem, quia antiqui scriptores (sicut Augustinus) verba sua pro magna auctoritate habebant ; 1109 unde refert Augustinus ad Januarium, quod, cum mater ejus mirata fuisset cur Mediolani sabbato non jejunaretur, et de hoc Augustinus Ambrosium interrogasset, ait Ambrosius : cum venio Romam, jejuno sabbato ; sic et tu, ad quam forte ecclesiam veneris, ejus morem serva, si cuiquam non inde vis scandalum esse

1120 And þenne i faste þe saturday.  
 To what churche so euer þou cum,  
 Þer of kep þou þe custum,  
 Zif þou nult desclaundred beo  
 Ne oþur men for loue of þes.  
 1125 Seint Austin seide þat sentence

He hedde in as gret reuerence  
 And euer hit to haue in mende  
 As from heuene hit God hed sende. —  
 Of þis lyf is þer no more.  
 God zif vs grace to beo not lore!

1130

### 3. De quadam virgine in Antiochia.

AT Antioche, as men han sayde,  
 Dwellede sum tyme a mayde  
 Þat was a wommon of god fame —  
 Þe bok telleþ not hire name,  
 5 But seint Ambrose, hose lust to lok,  
 In his secunde bok  
 Þat he made of maydens clene,  
 Þe storie of hire al bidene  
 Telleþ vs on þis manere.  
 10 Herkneþ now, and ze mowe here!  
 At Antioche in þat cuntre  
 Þer was a mayden feir and fre,  
 Þat hire peyned wiþ al hire mihtes  
 To holde hire out of comu sihtes;  
 15 Fleo heo wolde and huide hire þen,  
 Þat heo neore not isezen of men.  
 But þe more þat heo hire hud,  
 Þe more men coueytud  
 Hire feirnes forte se.  
 20 Þer of hedde heo no deynthe,  
 For feirnes iherd and not seyn  
 Þe more disired is, certeyn,  
 A mon is stured on þat wyse  
 Wiþ twey kene prikket of couetise :

Þe ton is loue wiþoute doying, 25  
 Þe toþur is knowyng of þat þing,  
 Þat is : whon mon loueþ hotly  
 And ne haþ not his purpos fully,  
 And luytel plesed þauz þat beo he,  
 Wel more plesaunce he weneþ þer be ; 30  
 Þe ege zineþ not þe juggement,  
 Bote wel disireþ to parfourne his talent :  
 So wilful loue weneþ he se  
 Of whom he þenkeþ al þe beute,  
 Al þouh þe ege seo hit nouht, 35  
 For þe knowyng þen is in þe þouht;  
 In hope þerfore is heore lykyng  
 Wiþ ege to seo þe same þing.  
 Forte cese such hopyng,  
 Þis mayden made auouwyng 40  
 Of chastete and clannes  
 And þerto let hire self profes —  
 Þat heo dude men to restreyn  
 Þat hire louede al in veyne,  
 For þei schulde loue hire no more, 45  
 But let hire passe as þing forlore.  
 Nou gode men of deuocion  
 Mow here of persecucion.

nec quemquam tibi. et subdit Augustinus: Ego de hac sententia etiam atque etiam cogitans, ita semper habui, tamquam coelesti oraculo acceperim. —

3) Das Orig. s. Leg. Aur. cap. 62 (in der Edit. princ. fehlt diese Legende): De virgine quadam Antiochena. Der im engl. nach V. 181 stehende weitere Titel: Quaedam virgo inuite in lupanari posita seruauit pudicitiam, gehört ders. Erzählung an und ist ganz überflüssig. — V. 1 vgl. L. A.: Virgo quaedam fuit Antiochiae, cujus hystoriam Ambrosius in II libro de virginibus recitat in haec verba (4 Zus., ebenso 10): 11 Antiochiae nuper virgo quaedam fuit, fugitans publici visus ostentationem. 17 Sed quo magis vitabat oculos, incendeat affectus eo amplius impudicos. 20 Puichritudo enim audita et non visa plus desideratur duobus stimulis cupiditatum: amoris et cognitionis, dum et nihil occurrit quod minus placeat, et plus putatur esse quod placeat; quod non index oculus explorat, sed animus amator exoptat (engl. führt freier aus). 39 Itaque sancta virgo, ne diutius aleretur potiendae spes cupiditatis, integritatem pudoris professa sic restrinxit improborum facies, ut jam non amaretur sed proderetur. 47 Ecce persecutio.

Pis mayde þat coude not fleo away,  
 50 In drede liuede day by day  
 Leste heo hed fallen among hire fon  
 Þat al wey spyed hire vpon;  
 Heo greiþed hir wil of good clannes  
 To vertuwes and parfytnes;  
 55 Heo was so religious þat heo ne dredde  
 Ne deþ of mon wiþ knyf ne bedde,  
 Heo was also þerto so clene  
 Þat deþ heo bod, wiþouten wene,  
 Atte vche mon aboute al way.  
 . . . . .  
 60 Þat heo schulde for deuocioun  
 Of martirdom take þe crown,  
 Tofore hem þat hire loued had  
 Heo was brouht and forþ ilad.  
 Þen bihoued hire, certeyn,  
 65 Stifly stonde in batayles tweyn :  
 Forte kepe wiþ charite  
 Þe religiun, and þe chastite  
 Þat heo hedde ymad a vow to  
 Forte kepe euere mo.  
 70 Heo was þrat forte beo ded,  
 But heo wolde do aftur sum red.  
 And whon þei segen hire deuociun  
 And constauce of perfecciun,  
 And þat heo was schomeful, and not bolde,  
 75 Þat men hire schulde biholde,  
 And for drede to leose hire clannes  
 Was redi wiþ al mekenes  
 Forte suffre al þe wo  
 Þat þei casten to don hire þo;  
 80 For þei parceyued hire deuociun

Þat heo hedde, þat hire religiun  
 Wolde kepe hire chastite  
 And make men heore loue to fle :  
 Þei caste alle wiþ felenye 85  
 Hou þat hope þei mihte distruye :  
 Oþur to make hire do sacrefyse  
 To false goddus on heor wyse,  
 Oþur elles þei casten, as fendes fel,  
 To puyten hire to þe bordel. 90  
 Whon þat heo vndurstod þis,  
 To hire self heo seide iwis :  
 »A lord God, what do we now?  
 For þat i wole kepe my vow,  
 To day martir moste i be, 95  
 Oþur kepe my maidenhod, *parde*.  
 I wot riht wel, þe to coroun  
 I schal take wiþ deuocioun,  
 Bote heo nis not worþi bere maidens name  
 Þat forsakeþ þe lord of þat fame;  
 Hou schulde heo beo mayden holde 100  
 Þat hordom herieþ wiþ herte bolde?  
 Or hou schulde mayden bi holden heer  
 To caste hire loue to avouter?  
 Or hou schulde heo be mayden  
 Þat disireþ loue of men? 105  
 Hit is more betur beo mayden of þouht  
 Þen of þe flesch þat serueþ of nouht.  
 Boþe beo goode whose moote  
 From erply strengþe kepe hire cote;  
 And, zif we mou not for such power 110  
 Kepe vr flesch clene her,  
 To vr God þat is so good  
 Kepe vs chast in þouht and mood —

59) Hier fehlt ein Vers im Ms., etwa: þo þat icomen was þe day. 68) to statt þo?

V. 49 Puella, fugere nescia, aetate pavidā ne incideret in insidiatores pudoris, animam ad virtutem paravit, tam religiosa ut mortem non timeret, tam pudica ut mortem exspectaret. 58 Venit enim coronae dies, maxima omnium expectatio; producitur puella duplex professa certamen, castitatis et religionis (70—1 Zus.). 72 Sed ubi viderunt constantiam professionis, metam (? der Dichter las metum) pudoris, paratam ad cruciatus, erubescens ad aspectum, excogitare coeperunt quemadmodum spem castitatis, religionem, tollerent, (ut, cum id abstulissent quod erat amplius, etiam id eriperent quod derelinqueretur). 86 Aut sacrificare virginem aut lupanari prostitui iubetur. (Quomodo colunt Deos suos qui sic vindicant, aut quemadmodum ipsi vivunt qui ita iudicant?) 90 Haec puella (non quod de religione ambigeret, sed quod de pudore trepidaret,) ipsa secum inquit: »Quid agimus hodie? aut martir aut virgo, altera nobis invidetur corona. 96 Sed nec virginis nomen agnoscitur ubi virginitatis auctor negatur; nam quemadmodum virgo, si meretricem colas, quemadmodum virgo, si adulterum diligas, quemadmodum virgo, si amorem petas? (1) 106 Tolerabilius est mentem virginem quam carnem habere; utrumque bonum, si liceat, et si non liceat saltem non homini castae sed Deo

For of þe wil he takeþ hede,  
 115 Whon he schal quite a monnes mede.  
 Þe bible bereþ wnesse  
 Of a wommon of vncleennesse,  
 Þat þat tyme was Raab iclept,  
 But aftur þat heo for hir sunnes wept  
 120 And in God hedde good bileue,  
 And God hele hire sone had ȝeue.  
 And also þe byble wnesseþ hit :  
 Þe noble wommon Judit,  
 Forte plesse an auouter,  
 125 Made hire gay and liht of cher ;  
 For heo dude þat not for loue  
 Ne for no displeyng of God aboue,  
 Þer wente no mon bi þe wey  
 þat heo avouteres was wolde sey«.   
 130 And þen heo seide : » beo my hode,  
 Nou ben þese ensaumples goode :  
 For, ȝif Judit dude þat for religiun  
 And wiþ good deuociun  
 Kept hir clannes and hire cuntre,  
 135 In hap hit may falle so by me :  
 Ȝif i kepe my religiun wel,  
 I may me kepe chast eueridel.  
 »Ȝit, heo seide, i seo more :  
 Ȝif Judit hedde iput bifore  
 140 Clannes rapen þen religioun,  
 Par auntre heo hedde ifallen doun  
 And lost cuntrei and clannes  
 And al þe name of goodnes«.   
 Þe wordus in herte heo heold wel  
 145 Þat crist seide in þe gospel :  
 Who so leoseþ his lyf for me

156) Ms. non. 189) Ms. wey st. prey.

He schal hit fynde aȝein, *parde*.  
 Whon heo þus hedde ipouht and seid,  
 Wondurliche heo abreyd  
 And wepte sore and heold hire pes, 150  
 Lest eny auouter hed herd hire res ;  
 Ne heo chese nougt of hire clannes  
 Þe wrong, but refused wiþ mekenes  
 Þe wrong don to Crist of miht,  
 Þat lord is of alle riht. 155  
 SEint Ambrose bit us take nou heð  
 Of þis wommon maydenhed :  
 Wheþer hir bodi miht do auoutrie,  
 Ȝif hit weore constreyned be maistrie,  
 Whos vois to lecherie nolde assent, 160  
 Þouh þe bodi schulde beo torent.  
 Sum tyme mi resun aschomed was,  
 Ambrose seiþ, to here þis cas,  
 Or of þe orible doinge  
 To schewe ouht in seying ; 165  
 But alle ȝe Godus maidenenes clene,  
 Schutteþ ȝor eres al bidene !  
 For þenne þis mayden — þat was del ! —  
 Lad heo was to þe bordel.  
 Bot, þauh ȝor ezen renne on teres, 170  
 Ȝit, maidenenes, openeþ ȝor eres  
 And vndurstondeþ : sikerli,  
 A maiden wiþ strengþe may beo leze bi,  
 But aȝeines hir wil such vilenye  
 Schal beo told for non avoutrye ; 175  
 For wher so euer Godus maiden is,  
 Þer Godus temple is, iwis,  
 Ne þe bordel place, *parde*,

simus. 116 Et Raab meretrix fuit, sed postquam domino credidit, salutem invenit;  
 123 et Judith se, ut adultero placeret, ornavit, quae tamen quia hoc religione, non  
 amore, faciebat, nemo eam adulteram judicabat. (130 Zus.). 131 Bene successit  
 exemplum, nam, si illa, quae se commisit religioni, et pudorem servavit et patriam,  
 fortassis et nos servando religionem servabimus etiam castitatem; 138 quodsi Judith  
 pudicitiam religioni praeferre voluisset, perdita prima etiam pudicitiam perdidisset.  
 145 Itaque talibus informata exemplis silenter animo tenens verba domini, quibus ait :  
 »Quicumque perdidit animam suam propter me, inveniet eam«, flevit et tacuit, ne  
 eam vel loquentem adulter audiret, nec pudoris elegit injuriam sed Christi recusavit.  
 156 Aestimate utrum adulterare potuerit corpore quae nec voce adulteravit.  
 162 Jamdudum verecundabatur oratio mea et quasi adire gestorum seriem crimino-  
 sam atque explanare formidat. Claudite aures, virgines Dei! ducitur puella Dei  
 ad lupanar; sed aperite aures, virgines Dei! virgo prostitui potest, adulterari  
 non potest; ubicunque dei virgo est, templum Dei est, nec lupanaria infamant  
 castitatem, sed castitas etiam loci abolet infamiam (engl. bezieht loci falsch).

Defameþ noþing chastite,  
**180** But chaste place is of god name  
 And doþ away al vuel fame.  
  
 NOu, ze maidens, alle and sum,  
 Lerneþ þe miracles of martirdom,  
 Lerneþ also wiþ liht faces  
**185** Þe nomes of such maner places!  
 In hous is schut a coluere meke,  
 Þe sparhawkes wiþouten heor preies seke,  
 Vche wiþ oþur striueþ, par fey,  
 Whuch schal furst take þat prey. —  
**190** Þus Ambrose seiþ beo þat maiden  
 And bi þulke lecherous men  
 Þat lykyng of hire wolden haue had,  
 Astur to bordel þat heo was lad. —  
 But whon heo was comen in to þat hous,  
**195** A heef vp hire hondes glorious,  
 As to an hous of good preyere  
 Heo hedde icomen, masse to here —  
 Heo heold hit non hous of lecherie,  
 But raþur a feir diuersorie, —  
**200** And þenne heo seide wiþ mylde mood:  
 »Crist, þat art boþe mon and God,  
 Þat hast ichasted lyouns feer  
 Wiþ ȝerdes in eorþe heer,  
 Þou maizt chaste at þi wilyng  
**205** Þe woode þouȝtes of men liuing.  
 To þe Caldeyes þe fuir aȝein rauht,  
 And to þe Jewes þi merci was hauht,  
 Whon þe watur drouh bihynde,  
 Huld vp also not of his owne kynde;  
**210** Susanne at hire torment

kneled to þe wiþ good entent  
 And of hem hed heo maistrie  
 Þat wolde ha wrouht wiþ hire auoutrie;  
 Þe riht hond also, sikerlye,  
 Of him weorned and wox al drie **215**  
 Þat hedde defouled wiþ vnþriftes  
 Of þi temple þe feire ȝiftus:  
 Nou þat same temple þat is þyne  
 Þei ben aboute to foule and tyne:  
 Þat is my bodi, I vndurstonde. **220**  
 Lord, þou take me in to þyn honde,  
 Ne suffre no mon, mest ne leste,  
 Of sacrilege to do inceste  
 Wiþ me, as þou art al weldyng  
 And hast not suffred stelyng! **225**  
 Nou, lord, iblessed beo þi nome,  
 And euer more kep me from schome,  
 Þat I to auoutrie am icome,  
 Mayde mowe passe hol and sume!  
 Vnneþe heo hedde an ende ymad **230**  
 Of þat preyere þat heo bad,  
 Þer com in to hire wiþ good spede  
 A mon arrayȝed as kniht in wede,  
 A muche mon and a grim.  
 Þis maiden, whon heo lokud on him, **235**  
 Heo was aferd sumwhat þon  
 To ben al one wiþ such a mon.  
 Þen com þat lessun to hire mende  
 Of Susanne, þat wommon hende,  
 And þenre heo seide softly sum del: **240**  
 »Þe innocent child Daniel  
 Com to abyde þe passiun  
 Of Susanne wiþ discreciun,

195) A = heo.

217) Ms. þi feire.

228) Das Relat. ist ausgelassen nach J.

V. 181 Hier hat der engl. Text eine überflüssige Ueberschrift: *Quedam virgo inuite in lupanari posita seruauit pudicitiam.* 182 (*Ingens petulantium concursus fit ad fornicem*). *Discite martiris miracula sanctae virginis (!), discite locorum vocabula, clauditur intus columba, strepunt accipitres foris, certant singuli quis praedam primus invadat (190—3 Zus.).* 194 *At illa manibus ad coelum levatis quas ad domum orationis venisset, non ad libidinis deversorium (engl. anders):* 201 »Christe, inquit, domuisti virgini (! engl. las virgis) feros leones: potes domare etiam hominum feras mentes; Chaldaeis roravit (!) ignis, Judaeis sese unda suspendit misericordia tua, non natura sua, Susanna ad supplicium genua flexit et de adulteris triumphavit, aruit dextra quae templi tui dona violabat: 218 nunc templum ipsum attrahatur tuum, ne patiaris incestum sacrilegii, qui non passus es furtum (220 erkl. Zus.)! benedicatur et nomen tuum, ut quae ad adulterium virgo veni virgo discedam«. 230 *Vix compleverat orationem et ecce miles specie terribilis irrupit — quemadmodum virgo tremuit, (cui populus tremens cessit)! 238 Sed illa non immemor lectionis, »Et Daniel, inquit, supplicium Susannae spectaturus advenerat et quam populus damnaverant unus.*

- And, þauh þe peple hire dampned had,  
 245 He alone wiþ vois ful sad  
 Asoiled hire fro þat dampnyng  
 And demed þe juges to dyzing.  
 Hit may bifalle, heo seide, parde,  
 Þat vndur wolues cloþing a schep þer be.  
 250 Vr lord Crist haþ his knihtes  
 And also legiouns of gret mihtes. «  
 And to hir self ȝit heo gon say :  
 » A smiter ȝif þer beo to day,  
 Me to sle, nou icomen in,  
 255 Wiþ eny strengþe or elles gin,  
 Wiþ staf or ston opur elles swerd,  
 Mi goode soule, beo not aferd !  
 For suche men for Godus sake  
 Ben wont martires for to make ! «  
 260 Þe feiþ of þis mayden  
 Saued hire from wikked men —  
 As I schal nouþe ȝou tel,  
 Ȝif ȝe wole herken me wel.  
 Pen þe kniht » suster «, he seid,  
 265 » Beo not aferd ne abreid !  
 As a broþur I am come,  
 Mi soule to saue atte day of dome.  
 Kep þou me, and i schal þe,  
 I preye þe for charite !  
 270 I com hider as avouter :  
 Ȝif þou wolt, i schal go out marter.  
 Chaunge we nou vre cloþing,  
 For hit wole beo wel semyng  
 Þat þi cloþing beo don on me,  
 275 And also myne vpon þe ;  
 For, soþ to seye, þis is my list  
 Þat boþe two we seruen Crist.  
 Þi cloþing schal make me verrey kniht,  
 And my cloþing þe maiden briht.  
 Þou schalt be cloþud swiþe wel, 280  
 But i moste beo spoyled eueridel,  
 Þat he þat þursuweþ so harde þe  
 Mowe riht wel knowe me.  
 Tac þou nou my cloþing on  
 Þat wel wol huyde a wommon, 285  
 And tak me þyne anon riht her :  
 Þei mowe me halewe a marter.  
 Do on my mantel þat is so syde,  
 A maidenes membres þat wol hyde ;  
 Set myn hat vpon þyn hed, 290  
 To huide þin her and eke þi sched,  
 Hit wole also schadewe þi faas,  
 Whon þou schalt go forþ þi paas :  
 Aschomed, forsoþe, woned þei ben  
 Þat in to bordel entren. 295  
 Wayte wel, whon þou art gon oute,  
 Loke not aȝein, for no doute :  
 Of Lothus wyf loke þou haue mynde,  
 Hou þat heo lost hire ownekynde,  
 For heo loked hire bihynde 300  
 On hem þat to God weoren vnkynde ;  
 Al þouh hir oune eȝen weren clene,  
 Þat heo biheold, wiþouten wene,  
 Was vnclene — þerfore þat place  
 Distruyzed was þorwh Godus grace. 305  
 To no mon loke þou verreyed beo  
 Who þat þou art, whom euer þou seo,  
 For hit mihte falle on þat wyse  
 Sumwhat to perissche of vr sacrefyse « —  
 Þat forsoþe to hire seide he 310  
 Þat he for hire wolde martired be ;  
 Þerfore to hire he seide : » þou trist,  
 For þe i schal me offre to Crist.

absolvit: potest et in hoc lupi habitu ovis latere; habet et Christus milites suos, qui etiam legiones habet; 253 aut fortasse percussor intravit: ne verearis, anima! et tales solent martires facere». 260 O virgo, fides tua te salvam fecit (262—3 Zus.) 264 Cui miles: »Quaeso ne paveas, soror! huc veni salvare animam, non perdere (!); serva me, ut ipsa serveris! 270 quasi adulter ingressus, si vis, martir egrediar. Vestimenta mutemus, conveniunt mea tibi et tua mihi, sed utraque Christo; tua vestis me verum militem faciet et mea te virginem; 280 bene tu vestieris, ego melius exuar ut me persecutor agnoscat. 283 Sume habitum qui abscondat feminam, trade qui consecrat martirem! indue chlamydem quae occultet membra virginis et servet pudorem, sume pileum qui tegat crines, abscondat ora: solent erubescere qui lupanar intraverunt. 296 Sane cum egressa fueris, ne respicias retro, memor uxoris Loth, quae naturam suam, quia impudicos licet castis oculis adspexit, amisit (304—5 Zus.); nec vereare (!), ne quid pereat sacrificio (310—2 Zus.). 312 Ego pro te hostiam Deo meo reddam, tu pro me militem Christo, habens bonam militiam castitatis quae



And loke þerfore boþe day and niht  
**315** Þat for me þou beo good kniht  
 To Crist, þat wiþ good chiuallri  
 Clannes þou kepe and beo holi  
 For þat ilke same huyre  
 Þat wiþouten ende schal duyre.  
**320** Þe habergoun of rihtwysnes  
 Loke þou haue wiþ meknes —  
 Zif þat hit þi bodi close,  
 Þou schalt not flecche from þi purpose,  
 But specialiche of þi bodi  
**325** Hit wol beo keper from vileny.  
 Loke þou haue þe scheld of seiþ,  
 For, as þe holy bok seiþ,  
 Sinful woundes þou schalt wiþstonde,  
 And þou hit take wel forþ on honde.  
**330** Þe helm of helpe also þou take,  
 Þat wol þe saue from eueri wrake.  
 Per vre defence is, iwis,  
 Per Jhesu Crist him seluen is :  
 A wommones hed is ay mon,  
**335** But maidenes hed is Crist al on.  
 Among þeos wordus þis ilke kniht  
 Dude of his mantel in hire siht,  
 But neuerþeles in her eige þer  
 Sumwhat semed of auouter  
**340** And eke of an enemy,  
 Þe cloþing suspecte was, pardi.  
 Hire hed þauh adoun heo bent,  
 And þe kniht wiþ good entent  
 Wiþ bliþe cher and hizing fast  
**345** His mantel on hire hedde icast.  
 Wondur couplyng in such a place  
 323) Ms. þat st. þou.

Per was bitwene bost and grace,  
 Whon þei in hous of hordom  
 Striuen so faste of martirdom.  
 NOu to gedere beo þer tweyn, **350**  
 A maiden and a kniht, certeyn;  
 Vnlicchi þouh þei ben of kuynde,  
 Lichchi inouh in þouht and mynde;  
 Nou ben ifed to geder wiþ honour  
 A wolf, a lomb in o pastour, **355**  
 And nouzt onliche to gedere so,  
 Bote to God offred boþe two.  
 Whon heo hed chaunged hire cloþing,  
 Forþ heo wente wiþ gret hizing,  
 Out of þat hous, as brid fro gren, **360**  
 Heo fleih awei and scaped þen :  
 Þorwh Godus grace heo was bore  
 Wiþ spirituel whinges, and nouzt ilore,  
 And þat was neuer seizen but þat day :  
 A maiden from bordel plas gon away; **365**  
 But heo was Cristes maiden iwis  
 Þat kepte hire and alle his.  
 Þe rauinoures þat hire abiden  
 Ne sezen hire nout; þen in þei slyden,  
 For þei wenden swiþe wel **370**  
 Þe maiden ha founden in þe bordel.  
 On entrede faste wiþ gret heize,  
 Þe moste schrewe of þe cumpaignie.  
 Whon he sauh þer þe kniht sitting  
 In a maydens cloþing, **375**  
 »A ha«, he seide, »what is þis gyn?  
 A mayden, forsoþe, wente her in,  
 But now, forsoþe, as i seo con,

stipendiis militat sempiternis, lorica[m] iustitiae quae spiritali munimine corpus induat, scutum fidei quo vulnus repellas, galeam salutis. 332 Ibi enim est praesidium nostrae salutis ubi est Christus, quoniam mulieris caput est vir, virginum Christus. 335 Et inter hae verba chlamyden exiit, suspectus tamen adhuc habitus et persecutoris et adulteri. 342 Virgo cervicem, chlamydem coepit miles offerre. 346 Quae pompa illa, quae gratia, cum in lupanari de martirio certarent. Addantur personae miles et virgo, hae dissimiles inter se natura — sed Dei misericordia consimiles, (ut compleatur oraculum: tunc lupi et agni simul pascentur:) ecce agna et lupus non solum simul pascentur sed etiam immolantur. 358 (Quid plura?) Mutato habitu evolat puella de laqueo: jam non suis alis, utpote quae spiritalibus ferebatur — et, quod nulla unquam viderunt saecula, egreditur de lupanari virgo Christi. 368 At illi qui videbant oculis et non videbant corde (engl. anders) (ceu raptores ad agnam lupi fremuere ad praedam). 372 Unus, qui erat immodestior, introivit; sed ubi hausit oculis rei textum, »Quid hoc, inquit, est? puella ingressa est, sed vir videtur. Ecce non fabulosum illud: cerva pro virgine, sed quod verum est: miles ex virgine.

- Zonde sitteþ a verrei mon.  
 380 Nou i seo soþ as men han sayde :  
 Lo heer an herte for a maide,  
 Hit is soþ, as to my siht:  
 Of a mayden we hawe a kniht.  
 I haue ofte herd men seye a clatur  
 385 Þat in to wyn Crist torned þe watur,  
 And nou he leueþ not beohynde  
 For to chaunge monnes kynde.  
 Go we heonne, for ȝit we ben  
 As we weren—hit is wel sen.  
 390 Wheper i beo chaunged, nou i meue,  
 On forte seo, anopur to leewe?  
 Whon i com to þe bordel sted,  
 Þer me þinkeþ i seo a wed  
 For þat þing þat was ido,  
 395 And i my self am chaunged also :  
 Out of þis hous chast schal i go,  
 Þat as avouter com in wel þroʷ.  
 Hit bifel aftur, certeyn,  
 For Godus loue þat mon was slayn.  
 400 And riht also was þe kniht.  
 But þat was a wondur siht  
 Þat out of þe bordel schulde take þe wey  
 A mayden clene and martires twey.  
 Hit is told þat, whon þis kniht  
 405 Touward his juwyse was idiht,  
 Þe maiden to þat place ron  
 And wiþ him þus striue bigon :  
 »Wenestou, heo seide, þat þou for me  
 Schalt take þe juwyse and ded be,  
 410 And i so schulde lose my mede  
 Þat i schulde hawe for martirhede?»  
 Þen þe kniht seide: »certeyn,  
 I am sent hider to beo slayn;  
 Þe sentence, mayden, asoyleþ þe,  
 Whon þat hit passeþ on meʷ. 415  
 Þen heo cried and seide: »nay, nay,  
 I ches þe not my wed to lay  
 For my deþ, but i þe ches  
 To beo pris of my clannes;  
 For þauh my clanhed beo isouht, 420  
 Ȝit my kuynde chaungeþ nouht;  
 Ȝif þat men asken my blood,  
 I nul hit not borewen, beo þe rod!  
 For i haue þis ilke day  
 Wher of my self forte pay. 425  
 In me þis sentence is ȝiue,  
 For me hit is þat i not liue.  
 Herken hou i schal hit schawe  
 Bi good proces of þe lawe :  
 Ȝif þou heddest for mypreyerē 430  
 Mi borwh bicomen for money here  
 And aftur þat for myn absence  
 Þe ȝuge hedde ȝiuen such a sentense  
 Þat þou to him schuldest make þe pay  
 Of whom i borwed þe monay, 435  
 Þe same sentence condempne schuld me  
 To paye to þe þat ilke mone  
 Of myn oune heritage,  
 Ȝif þat i were of ful age;  
 Ȝif i refused þat to pay, 440  
 Who is þat, þat nolde say  
 Þat I nere worþi to beo dede  
 Þat so vnkuyndeley quit þi mede?  
 Nou þou maigst seo þe same skile  
 In þis doying, ȝif þat þou wile. 445

V. 384 At etiam audieram, et non credideram, quod aquas Christus in uina convertit; jam mutare coepit sexum. 388 Recedamus hinc, dum adhuc quod fuimus sumus; numquid et ipse mutatus sum qui aliud cerno quam credo? 392 Ad lupanar ueni: cerno vadimonium: et tamen dum mutatur(!), egrediar: pudicus exibo qui adulter intravi. Iudicio rei, quia debebatur tanto corona victori, damnatus est pro uirgine qui pro uirgine comprehensus est (der engl. Dichter macht auch den Anderen zum Märtyrer, vgl. 399). 401 Ita de lupanari non solum uirgines sed etiam martires exierunt. 404 Fertur puella ad locum supplicii cucurrisse, certasse ambos de nece (408—12 nicht im lat.). 412 Cum ille diceret: »Ego sum iussus occidi, te absoluit sententia, quoniam me tenuit«, at illa clamavit: »Non ego te vadem mortis elegi, sed praesidem pudoris optavi; si pudor quaeritur, manet sexus: si sanguis exponitur, fidejussorem non desidero! unde dissolvam habeo, in me lata est sententia quae pro me lata est. 427 Certe si pecuniae te fidejussorem dedissem et, absente me, iudex tuum censum foeneratori adjudicasset, eadem me sententia convinceret meo patrimonio solvere tuos nexum; si recusarem, quis me indignam morte censeret? quanto maior est capitis hujus censura?

- Nou wol I wiþ good entent  
 Raþur dye an innocent  
 Þen liuen a while and lete þe dye  
 And leose so innocencie;
- 450 To day for me schal go no mene —  
 And þat, forsoþe, þou schalt wel sene:  
 Oþur i schal beo gulti of þi blood  
 Oþur martir beo wiþ mylde mood.  
 Zif I beo sone comen azein hom,
- 455 Who is so hardi holde me þer from?  
 And zif þat I haue dwelled to longe,  
 Me to asoyle ho dar vndurfonge?  
 I haue agulted more to þe lauh,  
 For out of prisun þat i flauh,
- 460 And I am gulti, þow wost, also  
 Of þe toþur monnes deþ þerto  
 Þat in to prisun tok þe way  
 And þerfore was slayen þat day.  
 I þe telle wiþ open brep:
- 465 Mi membres suffisen to þe deþ,  
 Þe whuche, forsoþe, nougt *gon longe*,  
 Weore not sufficient to þe wronge.  
 A maiden haþ on hire bodi  
 Place, woundes on to suffri,
- 470 To whom, leeuw wel! hit is non ese  
 Ne no good, mon forte disese.  
 Sclaundre þauh þat i fled in þouht,  
 To zelde vp martirdom to þe þougt i  
 nouht:
- Þauh I my cloþing leide adoun,  
 475 I changed not my professioun.
- Tofore me to deþ zif þou woldest go,  
 Þou hast not bougt me from wo,  
 And i may sei in herte þen sone:  
 Þou hast me gyled and vndurgone.  
 Be war, be war, I preye nou þe, 480  
 Azeinsei me not, strif not wiþ me!  
 Þat þou me zaf, þe benefice,  
 To take hit me fro, be not so nice!  
 We schul make good al vr biheste,  
 To god, wiþouten eny cheste, 485  
 Zif þou me soffre now in certeyn  
 Furst ar þou forte beo sleyn;  
 Anopur peyne vppon þe  
 Þei han icast to do, parde.  
 Þe more joyful þou shalt beo, 490  
 Of avouteres zif þat þou seo  
 A martir þat þou hast maad,  
 And þou þer astur þe more sad,  
 Þen þat þou furst a-martir were  
 And laste me astur to avouteres. 495  
 Whon þat þei þus hed striuen,  
 As þe dom was iziuen  
 Boþe forsoþe weoren do to dede —  
 God þerfore haþ quit heore mede.  
 Þe biginnyng of þis martirdom 500  
 Furst of þat mayden com,  
 But þe kniht þe effecte folfuld,  
 For þat he was furst iculd;  
 But, as God wolde for þe nones,  
 Þei toke heor coroune boþe at ones. 505

V. 446 Moriar innocens ne moriar nocens; nihil medium est hodie: aut rea ero sanguinis tui aut martir mei. 454 Si cito redii, quis me audeat excludere? si moram feci, quis me audeat absolvere? 458 plus legibus debeo, rea non solum fugae meae sed etiam caedis alienae. 465 Sufficiunt membra morti quae non sufficebant iniuriarum; est in virgine vulneri locus qui non erat contumeliae: ego opprobrium declinavi, non martirium; tibi cessi vestem, non professionem mutavi. 476 Quodsi mihi praeripis mortem, non redemisti me sed circumvenisti. 480 Cave quaeso, ne contendas, cave ne contradicere audeas! noli eripere beneficium quod dedisti, (dum mihi hanc sententiam negas, illam restituis superiorem: sententia enim sententia superiore mutatur, si posterior me non tenet, superior sententia tenet). 484 Possumus utrique satisfacere sententiae (!), si me prius patiaris occidi; in te habent aliam quam exerceant poenam, (in virgine obnoxius pudor est). 490 Itaque gloriosior eris, si videaris de adultera martirem fecisse, quam de martire adulteram reddidisse. 496 (Quid expectatis?) duo contenderunt et vicerunt: nec divisa est corona sed addita. 500 Itaque sancti martires invicem sibi beneficia conferentes, altera principium martirio, dedit alter effectum.

De duobus veris amicis.

SUm tyme men reden þat þer was  
 In a cuntre, clept pittogoras,  
 Dwellynge þere twey men,  
 Icleft Sithia and Climonen;  
 510 To gedere þei loued hem wondur wel  
 And frendes weoren at murþe and mel.  
 A tiraunt þer was of wikked red,  
 Jugged þat on to ben ded.  
 Anon riht þen in þat place  
 515 He preyed þe tiraunt of sum space,  
 Þat his good he mihte dispose  
 As he hedde cast in purpose.  
 But for þe tiraunt leeuð þon  
 Þat he schulde ha founde no mon  
 520 In þat caas his borwh haue be,  
 Anon riht grausted he,  
 So þat a borwh he mihte fynde  
 In þat caas wolde him bynde,  
 Zif he ne come not at his day,  
 525 Þe deþ to take for him, in fay.  
 His felawe þenre his borwh bicom,  
 And þe toþur wente him hom.  
 Þe day was come, he was ful longe :  
 His borwh þe deþ schulde vndurfonge.  
 530 And as he was riht atte caas,  
 Þe toþur com in to þe plaas,  
 His nekke forþ he streihte ariht,

523) Das Relat. ausgelassen.

To saue his borwh, as he hedde hiht.  
 Þen þe tiraunt wondrede þer  
 535 Þat þeose two men were more cheer  
 Of heore loue þen of heore lyue ;  
 He preyed hem him to receyue  
 In to heore loue for euer more,  
 And he heore lyf hem graunted þerfore.  
 Þis was grace of gret vertue,  
 540 Friendschipe to kuiþe, to old and newe ;  
 But þis was lasse worþi of meed  
 Þen þe knihtes and þe maiden ded :  
 For þulke weren boþe men,  
 Þe þride was a wommon clen  
 545 Þat is more frele of kuynde  
 Þen mon, as bokus maken muynde ;  
 Þulke were frendes of long tyme met,  
 Þeos weoren vnknewen, and no steuene  
 set ;  
 550 Þulke to on tiraunt hem zolde,  
 But þeose to moni on, stout and bolde,  
 Þat weren more cruel þen was he,  
 For he hem spared, þeose let hem sle ;  
 Þei for loue deþ wolde haue nome,  
 But þeose for þe croune of martirdome ; 555  
 Þulke hedden heore þonk tofore men,  
 But þeos tofore God glorious ben.  
 Þis lyf endyted seint Ambrose  
 On latyn. tak hede to his purpose !

V. 506 ff. im engl. mit eigenem Titel; das folg. ist aber nur der Schluss der Geschichte. 506 At etiam philosophorum gymnasia Damonem et Synthiam Pythagoreos incolas (!) ferunt (510—1 Zus.). 512 Quorum unus, cum esset morti adjudicatus, commendandorum suorum tempus poposcit. 518 Tyrannus autem astutissimus, cum reperiri non posse existimaret, petiuit ut sponsorem daret, qui pro se feriretur, si ipse moram faceret. 526 (Quid de duobus praeclaris, nescio; utrumque praeclarum:) alter vadem mortis inuenit, alter se obtulit. 528 Itaque cum reus moram supplicio faceret, fidejussor sereno vultu mortem non recusavit. 530 Cum duceretur, amicus reversus est, cervicem substituit, colla subiecit. 534 Tunc admiratus tyrannus cariorum philosophis amicitiam quam vitam fuisse, petiuit ut ipse ab ipsis quos damnauerat in amicitiam reciperetur. Tantam virtutis esse gratiam (ut tyrannum inclinaret.) Digna laude, sed minora nostris: 544 Nam illi ambo viri, hic una virgo, quae primo etiam sexum vinceret; illi amici, isti incogniti; illi tyranno uni se obtulerunt, isti tyrannis pluribus ac etiam crudelioribus: quod ille pepercit, isti occiderunt; (inter illos in uno obnoxia necessitas, in his amorum voluntas libera; hoc quoque isti prudentiores, quia) illis studii sui finis amicitiae gratia, istis corona martirii: illi enim certaverunt hominibus, isti domino. Haec Ambrosius. —

#### 4. De S. Theodora.

- AT Alisaundrie, tel i ow con,  
In þe emperours tyme Zenon  
Dwelled a wommon — þe bok seiþ swa —  
Þat men called Theodora,  
5 A noble wommon and a feir,  
And hire hedde iweddēt a riche heir,  
A semely mon and muri of mod,  
Þat God dredde and dude muche good.  
    Þe deuel, so ful of tricherie,  
10 To þis wommon hedde envy,  
Tempted so a riche mon  
Þat he coueyted þis wommon.  
    Messagers þen he hire sent,  
And ȝiftus, to haue hire assent.  
15 Þe messagers heo forsoke,  
Of his ȝiftus non heo toke.  
    He bisied him þouȝ neuwpeles,  
Þat heo mihte wel haue no pes,  
And put him to þouȝt and trauayle,  
20 Til he bigon neihond to fayle.  
    Atte laste ful wikkedliche  
To þat wommon he sent a wicche,  
Wiþ hire to talke his entent  
And forte maken hire assent.  
25 Þe wicche wiþ sotyl wordus þan  
Bigon to talke to þis womman,  
And hou þat heo scholde bere þe gult  
For þat mon, ȝif he weore spilt.  
    Þe gode wyf seide: »for Godus eize  
30 I dar me not auntren, þouȝ i schulde dize,  
    20) he st. heo?
- Þat wiþ his eȝen whateuer we do  
Seoþ, tyde and tyme, and euermo.  
    Þe wicche þen þe fend was wors —  
Alle suche haue Godus curs! —  
And seide: »al þat euere is don bi day 35  
God almihti seo wel may,  
But, aftur þe sonne is forþ gon,  
He may seo noþing what we don.«  
    Þen onswerd þe gode wyf:  
»Is þat soþ, bi þi lyf?« 40  
And heo onswerd: »dame, beo my fey,  
Hit is soþ nou þat i seya.  
Heo was bigyled verreylichche,  
And þen heo seide to þe wicche:  
»Þat þou seiast, nou i beoleeue. 45  
Bid him come nou sone at eue:  
I schal beo redi to folfulle,  
When þat he comeþ, al his wille«.
- WHon þat þe wicche hed told him þis,  
He was a joiful mon, iwis, 50  
And atte same tyme he com  
And fond Theodora at hom;  
Wiþ hire he dude what him lust,  
And went his wei, whon he hedde cust.  
    Whon heo biþouȝt hire aftur wel, 55  
Heo weopte and made muche deol  
And beot hire owne face ful sore,  
And among criede euer more:  
»Allas allas, what haue i do!

4) S. Leg. Aur. cap. 92: de s. Theodora. V. 1 Theodora nobilis mulier et sponsa apud Alexandriam tempore Zenonis imperatoris virum habebat divitem et timentem Deum. 9 Dyabolus autem, Theodora invidens sanctitati, virum quandam divitem in illius concupiscentiam incitavit, qui eam crebris nuntiis et muneribus molestabat ut assensum sibi praeberet. 15 Sed illa nuntios respuebat et munera contemnebat. 17 In tantum autem eam molestabat, quod ipsam quietem habere non permetteret et paene deficere videretur; 21 tandem quandam magam ad eam misit, quae eam ut viri illius miseretur sibi que consentiret plurimum hortabatur. 29 Quae cum diceret se coram oculis Dei cuncta cernentis tam grande peccatum nunquam committere (engl. dir.), malefica adjunxit (33—4 Zus.): 35 Quidquid in die fit, hoc utique Deus scit et videt, quidquid autem advesperascente et occidente sole committitur, Deus minime intuetur. 39 Dixitque puella maleficae: Numquid veritatem dicis? Et illa: Etiam dico veritatem. 43 Decepta puella verbis maleficae dixit ut advesperascente die virum ad se venire faceret, et voluntatem suam adimpleret (engl. dir.). 49 Quod cum viro retulisset, ille, vehementer exultans, hora qua condixerat ad eam venit secumque concubuit et abscessit. 55 Theodora autem, ad se ipsam rediens, amarissime flebat et faciem suam percutiebat, dicens: Heu heu me, perdidisti animam meam, destruxisti aspectum de-

60 Mi soule is lost for euermo,  
 I haue destruyged nou þe siht  
 Of my beute, þat was so briht.  
 Whon hir hosebonde comen hom was,  
 He biheold hire in þe fas,  
 65 And whon he sauh hire heui cher,  
 Perof he hedde gret wonder.  
 He asked hire what hire was.  
 Heo nolde him not telle of þat cas.  
 And he hire cumforted ofte siþe,  
 70 But for no þing wolde heo beo bliþe.  
 Vppon þe morwen, whon hit was day,  
 Heo wente hir to an abbay  
 Of nonnes, and of þat abbes  
 Heo asked sone, wiþouten les,  
 75 Wheþer God mihte wite a gret trespass  
 Þat heo dude þe niht þat last was  
 Tofore, astur þe sonne went doun.  
 Þe abbesse onswered wiþ deuocioun  
 Þat »God so mihtful is al way  
 80 Þat he seop as wel bi niht as day  
 And wot al þing þat is ido,  
 What tyde, what tyme, what vre also.  
 Heo onswerde, wepyng bitterli:  
 »Reche me þe bok of þe Ewangeli,  
 85 Þat i mowe assaye, for i wite mot,  
 What schal me falle nou for my lot.  
 Heo opened þe bok. anon heo fond  
 Þe wordus þat Pilat seide her in lond,  
 On Latyn þat is: Quod scripsi scripsi,  
 90 And on Englisch is, sikerli:  
 »Þat haue i writen þat wrot I,  
 To þe men þat stod him bi.  
 Theodora went hir hom þan,

As a ful sori womman.  
 Hit bifel vppon a day 95  
 Hir hosebonde was out of þe way:  
 And þenne of hire owne witte  
 Al hire her away heo kutte,  
 And in monnes cloþing  
 Tok þe wey wiþ gret hiþing 100  
 Touward a munstre of monkes blake,  
 And þer heo preyed for Godus sake  
 Þat amonges oþur men  
 A monk of þe hous heo mihte ben.  
 105 Þei wende heo hedde ben a mon,  
 And þerfore þei asked hire þon  
 What was hire rihte name —  
 Heo schulde hem telle wiþoute blame.  
 Hire name, þat was femynyn  
 Of gendre, heo turned in to masculyn: 110  
 Theodora hire name was, parde,  
 But Theodorus heo hiht, seide heo.  
 ÞEn of þat mon þe monkes were glad  
 And token him in wiþ chere ful sad.  
 Þat tyme monkes neih lewed men were. 115  
 Þis mon þei dude among hem schere  
 And to bere þe blac abyrt  
 Of heore ordre wiþ good dilyt.  
 Þei putten him to an offyce —  
 Þat nouþe schulde bi holde nyce: 120  
 To zoke þe oxen, so mot i þe,  
 And fette oyle at þe cite.  
 Theodorus feir and wel  
 Dude his offys eueridel.  
 Hire hosebonde was ful sori 125  
 And of chere al dreri,

coris mei. 63 Vir autem ejus domum rediens et uxorem suam sic desolatam et moerentem videns, causam tamen nesciens, eam consolari nitebatur; sed illa nullam consolationem percipere volebat. 71 Mane autem facto quoddam monasterium monialium adiit et abbatissam interrogavit an Deus quoddam grave delictum, quod die advesperascente commiserat, scire posset. 78 Cui illa: Nihil Deo abscondi potest et Deus scit et videt omne quod fit, quacumque hora illud committatur. 83 Quae, flens amare, dixit: Da mihi librum sancti evangelii, ut sortiari memet ipsam. 87 Aperiens reperit: Quod scripsi scripsi (engl. erkl.). 93 Rediens ergo domum, dum quadam die vir suus abesset, comam suam praecidit, vestimenta viri assumens ad quoddam monasterium monachorum (quod per octo millia distabat) festinabat et ut ibidem cum monachis reciperetur petiit, 113 et quod petiit impetravit. 105 Interrogata de nomine, dixit se Theodorum nuncupari (105. 109—111. 115—118. 120 Zus.). 123 Illa vero officia omnia humiliter faciebat (et ejus servitium omnibus gratum fuit. Post aliquot ergo annos) 119 abbas fratrem Theodorum vocavit et ut boves jungeret et oleum de civitate afferret praecepit. 125 Vir autem ejus plurimum flebat, timens ne

- For he wende heo hedde beo gon  
Awey wiþ sum oþur mon.  
ON a tyme God almiht  
130 Him cumforted bi an angel briht,  
And seide to him : »vppon alle wyse  
Loke to morwe þat þou rise  
And stonde in þe same way  
Þer Petur and Poul vppon a day  
135 For Cristes loue tok martirdome;  
And þe furste wommon þat þou seost  
come  
Heo hit is þat is þy wyf,  
Þat þou louedest as þy lyfe.  
Vppon þe morwen he tok þe pas,  
140 Til he com to þe same plas.  
Theodora wiþ hire chamayles  
Com þer forþ, to fette hire oyles.  
Whon þat heo sauh hire hosebonde,  
Heo kneo him wel, boþe fot and honde,  
145 And to hire self softly heo seid,  
And sykede sore in herte and breyd :  
»Allas allas, my gode fere,  
Hou sore i trauayle in corþe here,  
Of þat sunne dilyuered to be  
150 Þat i haue sunged azeines þe!  
Whon þat heo neihȝed him neih,  
Wiþ open vois al an heih  
Þenne to him heo seide þis word :  
»Stondeþ murie, sire, my lord!  
155 And he stod stille al in þouht,  
For outurliche he kneuh hir nouht.  
Whon heo was bi him passed hir way  
And he hedde longe abide þat day,  
He gan to criē and faste he weyled  
And seide þat he was bigyled. 160  
In his bed whon he was leide,  
At niht a vois to him seide :  
»He þat þe saluwed zesterday  
Was þi wyf, sire, in good faye.  
Theodora forsoþe wes 165  
Of so gret holynes  
Þat God for hire miracles wrouhte  
For moni men, as heo bisouȝte.  
A wylde best hedde al totoren  
A mon and al most forloren, 170  
But heo saued þat mon, certeyn,  
And him reised vp aȝeyn;  
Þe best heo coṛsed witerliche,  
And hit fel doun ded sodeynliche.  
ÞE deuel hedde gret enuye 175  
Þat þis wommon was so holȝe;  
To hire he apeered vppon a day  
And grimliche gon to hire say :  
»Now artou wel imet,  
Þow vyle foule stumpet, 180  
Ouer al oþure more and lesse  
Þou foulest avouteresse!  
Þin hosebonde þou hast forsake,  
And here þi dwellyng þou hast take,  
For þou woldest me dispise. 185  
I schal þe quyte on oþur wyse :  
I þe telle wiþouten fayle,  
Aȝeyn þe i schal reyse a batayle,  
I schal þe make wiþ muchel wrake  
Þe crucifixe forte forsake; 190  
And but þat hit beo so, verreily,  
Sei þou þat I nam not Ie.  
159) Ms. hee, aus heo corr. 170) nach almost fehlt was? 185) Ms. stumpet st. strumpet.

cum viro altero recessisset. 129 Et ecce angelus domini sibi dixit: Surge mane et sta in via martirii Petri apostoli, et quae tibi obviaverit ipsa tua uxor erit. 139 Quo facto Theodora cum camelis venit et virum suum videns et recognoscens intra se dixit: Heu me, vir bone meus, quantum laboro, ut eripiar a peccato quod feci in te. 151 Cum autem appropinquasset, salutavit eum dicens: Gaudeat dominus meus. Ille autem eam penitus non cognovit; sed cum diutissime expectaret et se deceptum clamaret (161 Zus.), facta est vox ad eum dicens: Ille qui te heri mane salutavit uxor tua erat. 165 Tanta autem sanctitatis fuit beata Theodora, ut multa miracula faceret: nam et hominem a bestia laceratum eripuit et suis precibus suscitavit, ipsam quoque bestiam insecuta maledixit, quae subito mortua corruit. 175 Dyabolus autem, suam sanctitatem ferre non volens, eidem apparuit dicens: Meretrix prae omnibus et adultera, reliquisti virum tuum, ut huc venires et me contemneres; per virtutes meas tremendas in te suscitabo proelium, et si non te fecero crucifixum negare, non dicas quia ego sum.

Whon þat heo hed herd his vois,  
Heo schewed him þe signe of þe crois,  
195 And þenne þe schrewe anon riht  
Vanischt away out of hire siht.

HIt bifel, as 7e schul here,  
Vppon a tyme of þe 7ere,  
Fro þe citée as heo com  
200 Wiþ hire chamayles, forte gon hom :

Heo was herborwed in a plas  
And to bedde ibrouht was.  
A damisele com to hire þon,  
As þauh hit hedde beo to a mon,  
205 And seide : »sire, so mote þou þe,  
To niht slep þou wiþ me !«  
Theodora þenne þat forsok,  
And þe maide þe wey þen tok  
To anopur monnes bed

210 Þat in þat same hous was leid.  
Whon hire wombe was gret iwaxe,  
Mony men þenne gonne hire aske  
Whos þat child mihte þenne be.  
»Theodorus þe monk haþ leȝen bi me«

215 Heo seide, and was noþing aschamed,  
And al, for he schulde beo blamed.  
Whon þe child was ibore,  
Anon riht wiþouten more  
Þe men, þat weren of vuel entent,

220 To þe abbot þe child þei sent  
And seiden : his monk was waxen to wyld :  
Þat hedde igeten him such a child.  
Þe abbot þenne his monk gan blame  
Of þat ilke wikkede fame,

And, þouh he neore not gulty, 225  
He asked forȝiuenesse mekely.

Þen þe abbot anon riht þo  
Wende hit hedde beo riht so,  
And caste þe child in þe monkes lap  
And bad hem boþe vuel hap, 230  
He put hem boþe from þat abbey  
And bad him go forþ on his wey.

THEodora þenne seuen 7eer  
Heold hire fro þe munster ;  
Wiþ milk of beestes, tame and wyld, 235  
Heo norissched feire vp þat chylde.

ÞE deuel forsoþe wiþ gret anuye  
To hire pacience hedde envye,  
And in liknesse of hire hosebonde  
Tofore hire þenne gon he stonde 240  
And seide to hire : »bi þi lyf,  
What dostou here, myn owne wyf?  
Lo hou sek I am for þe !  
I may no cumfort take to me.

Cum wiþ me, my swete leue, 245  
And i þe, certes ! schal forȝeue  
Ȝif eny mon haþ bi þe leygen,  
I nul þe þe lasse louen, certeyn«.

Heo wende hire hosbonde he hed bene,  
And him onswerde wiþ herte clene : 250

»I schal neuer dwelle wiþ þe more,  
Min herte, iwis, hit is ful sore,  
For I sunged foule aȝeines þe,  
Whon Jon, þe knihtes sone, lay bi me«.  
In to hire preyere heo ful þo, 255  
And þe deuel vanischt hire fro.

V. 193 Ipsa autem signum crucis sibi edidit, et protinus daemon evanuit. 197 Quadam autem vice, dum de civitate cum camelis rediret et in quodam loco hospitata fuisset, puella quadam nocte ad eam venit dicens : Dormi mecum. 207 Quae cum respuerit, ivit ad alterum qui in eodem loco jacebat. 211 Cum autem ejus venter intumisset et de quo concepisset interrogata fuisset, ait : Monachus ille Theodorus dormivit mecum (216 Zus.). 217 Natum igitur puerum ad abbatem monasterii transmiserunt (219 u. 221—2 Zus.). 223 Qui cum Theodorum increparet et ille sibi indulgeri peteret, scapulis suis puerum imposuit et de monasterio projecit. 233 Illa autem abjecta per septem annos extra monasterium mansit et de lacte pecorum infantem nutrit. 237 Dyabolus autem, tantae ejus patientiae invidens, in speciem viri sui se transfiguravit eique dixit : Quid hic agis, domina mea? ecce languageo pro te nec aliquam consolationem recipio ; veni ergo, lux mea, quia, si cum viro aliquo jacuisti, hoc tibi indulgeo. 249 At illa, credens virum suum esse, dixit ad illum : Nunquam amplius tecum manebo, quia filius Johannis militis jacuit mecum, et volo agere poenitentiam de eo quod in te peccavi. Et cum orasset, statim evanuit (et daemonem fuisse cognovit.)



ÞE deuel eftsones wiþ wyles cast  
Hire to fere, and atte last  
In wylde beestes liknes  
260 Deueles, boþe more and les,  
To hire he sent, and a man  
Hem suwed and seide þan :  
»Go forþ, ȝe beestes, euerichon  
And eteþ þis comuyn wommon !«  
265 To God þenne heo made hire preyere :  
Þei vanischt away alle in fere.

OF knihtes heo sauh a cumpaygnie  
Anoþur tyme wiþ hire ege,  
And as a prince tofore hem dude gon  
270 And þei him worschipped euerichon,  
To Theodora þe knihtes gon sei :  
»Arys vp al in good fey  
And vre prince loke þou adoure,  
Þat lord is of gret honoure !«  
275 Þen heo onswerde anon riht :  
»I worschipe him wiþ al my miht :  
Mi lord God, of mihtes most,  
And bouht vs alle þat weren lost«.  
To heore prince aȝein þei breid  
280 And tolden him what heo hedde iseid.  
And he comaunded wiþ gret talent  
Þei schulde hire trauayle wiþ torment,  
Til þat heo weore wel neih dede,  
»Loke ȝe quyte hire so hire mede !«  
285 And þen þei alle vppon o siht  
Vanisch(t) away out of hire siht.

ÞE deuel in anoþur wyse  
Tempted hire wiþ couetyse :  
For on a tyme heo say mucche gold  
269) as wohl zu tilgen.

And oþur tresur monyfold. 290  
Heo blessed hir þenne wiþ þe crois  
And wiþouten more nois  
Heo preyed God to ben hire help,  
Þat, where he loueþ, wol not ȝelp.  
Heo fleyȝ þerfro as hitherly 295  
As mon wolde from an enemy.

ANoþur tyme þer com to hire  
A mon þat a basket dude bere,  
Ful of alle maner of mete,  
And seide : »þe prince þat þe bad bete 300  
Bad þou schuldest take þerof and ete,  
And þat for noþing þou schuldest lete ;  
For vnwityng he bad his men,  
And wiþ wrong, bete þe þen«.  
Þenne wiþ þe crois heo hire blessed, 305  
And anon þenne hit vanished.

AT þe seuen ȝeres ende  
Þe abbot tok riht wel to muynde  
Theodorus longe pacience,  
And of good concience 310  
His monk reconciled aȝen,  
Wiþ his child in munstur to ben.  
And astur þat al two ȝer  
Wiþ monkes in cloistre liued in fer.

VPpon a day wiþouten were 315  
In to hire celle heo wente hire,  
In to hire þat child heo clept  
Þat heo so longe tofore hed kept,  
And, whon heo adoun was set,  
Þe dore to hire faste heo schet. 320  
Whon þe abbot of þis wuste,

V. 257 Altera iterum vice dyabolus volens eam terrere, in similitudinem ferarum terribilium daemones ad eam venerunt, et vir quidam instigans eas dicebat: Comedite meretricem hanc. Ista autem oravit, et evanuerunt. 267 Altera vice multitudo militum veniebat, quam princeps praecedebat, et eum caeteri adorabant; dixeruntque milites Theodora: Surge et adora principem nostrum. Quae respondit: Dominum deum adoro. Quod cum principi nuntiatum fuisset, iussit eam adduci et tot tormentis affici, ut mortua putaretur; et postmodum omnis turba evanuit. 287 Alia iterum vice vidit ibidem aurum multum, quae, signans se, illud refugit et Deo se recommendavit. 297 Altera etiam vice vidit quendam, canistrum plenum omni genere ciborum ferentem et dicentem sibi: Dicit princeps qui te cecidit: tolle, comede, quia nesciens fecit hoc. Illa autem se signavit, et protinus evanuit. — 307 Completis autem septem annis abbas, patientiam ejus considerans, eam reconciliavit et cum puero suo in monasterium introduxit. 313 Ubi cum duos postmodum annos laudabiliter peregisset, puerum accepit et secum illum in cella sua clausit. 321 Quod cum abbati revelatum fuisset,

He sende his monkes forte luste,  
Priueyliche forto here  
What þei tweyne speken ifere.  
325 Heo tok þe child loueliche  
In hir armes, ful sweteliche  
Custe hit and seide : »child, haue in mende :  
Tyme is comen of my lyues ende.  
To God of heuene nou leue i þe,  
330 A good mon loke þat þou be,  
Tac him þin helpere and þi syre :  
He wol quite þe wel þin hire.  
Mi swete sone, beo bisy ay  
Him to serue boþe niht and day  
335 Wiþ fastyng and god preyere,  
Whil þat þou schalt liuen here,  
Deuout loke on alle wyse  
Þat þou beo in þi breþer seruise.«  
Wiþ þat word heo zald þe gost  
340 To God, þat is of mihtes most.  
Whon þe child þerof was war,  
He wepte and made mucche car.  
ÞE abbot þat same niht at euen  
Him þhouzte he say al in his sweuen  
345 A wondur swiþe gret weddyng,  
And þer to was a gret comyng  
Of angeles, prophetes, grette and smal,  
Of martires and of halewes al;  
And hem among was a wommon,  
350 Wiþ wondur gret blisse bigon;  
Whon heo com to þat weddyng,  
Vppon a bed was hire sitt yng,

And as þei stoden hire aboute  
Þei worschiped hire, al þe route.  
And þen he herde a vois sei þus : 355  
»Abbot, þis is Theodorus  
Þat falsliche acused was  
Of þat child in þi plas;  
Seuen tymes wiþouten les  
Vppon hire chaunged þer wes. 360  
Heo was chastised tofore hire ded,  
For heo brac hire spoused«.   
Þe abbot ros him vp anon  
And waked his breþeren euerichon.  
And whon þei to þe celle were gon, 365  
Þei founden hire ded as eny ston.  
Hire þere þenne þei vnheled :  
A wommon þer þei sayz and feled.  
Þen þe abbot was aschamed  
And sent astur hir fadur þat hire defamed. 370  
»Þe mon is ded, he seide, verreyli,  
Þat þi dougtur hedde child bie.  
Whon þe cloþ was taken hire fro,  
A wommon he sauh, he wuste wel þo.  
Þei weoren aferd and aschamed 375  
Alle þat euere hire hedde defamed.  
AN angel, þat from God was sent,  
To þe abbot seide þis entent :  
»Tac þin hors, loke þat þou ride  
In to þe cité in þis tyde; 380  
Whomeuer þou metest, whon þou comest  
þider,  
Tac him wiþ þe and bring him hider!«

misit quosdam monachos, qui diligentius auscultarent quidnam cum eo loqueretur.  
325 Illa autem, puerum amplexans et deosculans, dixit: Fili mi dulcissime, tempus  
vitae meae venit; relinquo te Deo, ipsum patrem et adiutorem habeas, fili dulcissime,  
jejuniis et orationibus insistas et fratribus tuis devote servias. 339 Hoc dicens, spi-  
ritum tradidit (et in domino feliciter obdormiuit circa annos domini CCCCLXX): quod  
puer cernens plurimum flere coepit. 343 In ipsa autem nocte visio abbati monasterii  
monstrata est in hunc modum: nuptiae maximae parabantur, et veniebant ordines  
angelorum et prophetarum et martirum et omnium sanctorum, et ecce in medio eo-  
rum mulier sola, gloria ineffabili circumdata, et venit usque ad nuptias et sedit super  
lectum, et omnes adstantes aduocabant eam; 355 et ecce vox dicens: Hic est,  
abbas, Theodorus, qui falso de puero accusatus est, VII tempora super ea mutata  
sunt, castigata est enim, quia cubile viri sui coinquinauit. 363 Excitatus autem abbas  
concitatus cum fratribus ad cellam ejus iuit et eam jam defunctam inuenit, et intrantes  
et discooperientes ipsam esse feminam inuenerunt. 369 Misitque abbas pro patre  
puellae quae eam infamauerat, et dixit illi: Vir filiae tuae mortuus est; et auferens  
vestimentum mulierem esse cognovit. Factus est igitur timor magnus super omnes qui  
hoc audierunt. 377 Angelus autem domini abbati locutus est: (Surge velociter),  
equum adscende et vade in civitatem et, si quis obuiaverit, assume et tecum adduc.

Pe abbot rod forþ his way.  
 A mon he mette and he gon say  
 385 And asked also »whodur rennest þou ?«  
 And he onswerede »I hiȝe me nou  
 To seo my wyf þat nou ded is —  
 Of hire haue i had ful gret mis«.  
 Pe abbot þen tok þis mon him wiþ,  
 390 And wenten wepyng bi feld and friþ,  
 Til þat þei to þe abbei com,  
 Per þe monkes þei founden at hom.  
 Pe bodi þenne wiþ swete song  
 Þei burieden þo hem among.  
 395 And in þat ilke same celle  
 Per Theodora was wont to dwelle,

He dwelled aftur al his lyue  
 And preyed for his noble wyue,  
 And at þe last to God he went,  
 Blisse to haue, verreyment. 400  
 Pe child also þat his wyf  
 Hedde inorissched in hire lyf,  
 Among his breþeren iloued so was  
 Þat he was chosun of þat plas  
 Heore abbot and heore hed to be, 405  
 Hem to gouerne in charite,  
 Aftur þat he to God was go  
 Þat abbot was tofore him þo.  
 God graunte vs grace wel to do,  
 And giue us heuene blisse also ! AMEN. 410

## 5. S. Bernard.

SEint Bernard born was at Burgoyne,  
 In þe castel men calleþ Fountayne,  
 Of wondur noble kinred  
 Of gentrie and of goodhed.  
 5 His fader was a worþi kniht  
 Boþe to þe world and to God almiht,  
 Men called him sir Tecelyn.  
 He hedde also a modur fyn,  
 Þat men called tofore hire deþ  
 10 Bi þulke dayȝes dame Aaleth.  
 Seuen children in þat londe  
 Heo hedde bi hire hosebonde :

Pe sixe weor knaue children, as men  
 saide,  
 And þe seuenþe was a mayde ;  
 Pe knaue children vchone monkes were, 15  
 A nonne bicom heore douhtur deore.  
 Heo was wont wiþ herte myld,  
 As sone as heo hedde ibore a child,  
 Wiþ hire ounne hondes deuoutely  
 Offre hit heo wolde to God almihti. 20  
 Hem to norissche heo wolde not lete  
 Wiþ milk and wiþ oþur mete  
 Non oþur wommon, witerly,

V. 383 Qui dum pergeret, quidam vir currens sibi obuiavit. Quem cum abbas interrogaret quo pergeret, ille ait: Mulier mea mortua est et vado videre eam (388 Zus.). 389 Et assumpsit abbas virum Theodora (in equum), et venientes plurimum fleuerunt et ipsam cum multis laudibus sepelierunt. 395 Vir autem ejus cellam uxoris suae Theodora accepit (398 Zus.) et ibidem permanens tandem in domino obdormiuit. 401 Puer autem Theodora, nutricem sequens, omni morum honestate pollebat, ita quod mortuo abbate monasterii in abbatem ipse unanimiter est electus. —

5) Das lateinische Original s. Leg. Aur. cap. 120 de S. Bernardo. Die den lateinischen Text einleitende Ableitung des Namens (: a ber quod est puteus vel fons, et nardus quae, ut dicit Glossa super cantica, herba est humilis et calidae naturae et odorifera) und die Angabe dass das Leben des Heiligen »Wilhelmus abbas sancti Theodorici, socius beati Bernardi et Hemaldus abbas Bonae Vallis« geschrieben, fehlt auffälliger Weise in der engl. Uebersetzung, welche doch sonst die Etymologien der Leg. Aur. wiedergibt. — V. 1 Bernardus in Burgundia castro Fontanis ex nobilibus valde et religiosus parentibus ortus est. 5 Cujus pater Coelestinus (alii codd.: Decelinus) miles saeculo strenuus, nec minus Deo religiosus, 8 mater vero Aaleth nuncupata est. 11 Haec septem filios genuit, sex mares et feminam unam, 15 mares autem omnes monachos futuros, feminam autem sanctimonialem (promiserat — dieses Verb fehlt auch in Ed. princ.). Mox autem, ut filium partu ediderat, manibus propriis ipsum Deo offerebat, 21 alienis uberibus ipsos nutrirı refugiebat, quasi cum lacte ma-

But al hir oun body :  
 25 Heo trouwed wel, wiþouten lees,  
 Þat, ȝif þat eny goodnes  
 Hedde ben in þe modur kynde,  
 Þe child hit schulde best fede and fynde.  
 Whon þei woxen ouȝt of stature,  
 30 Whil heo of hem hedde þe cure  
 Heo norissched hem rapur to desert  
 Þen in court to lyue apert :  
 Wiþ comuyn metes and boystous  
 Heo hem norissched in heor hous,  
 35 For þei schulde not aftur ben aferd  
 Hardnes to soffre in desert.

WHon þat wommon meke and mylde  
 In wombe hedde þe þridde childe,  
 Þat was icalled afturward  
 40 At þe cristendom Bernard,  
 Heo hedde a sweuene of him, witurung  
 What he schulde beo in tyme comyng :  
 Hir þhouȝte þat in hir wombe heo had  
 A luytel whelp, of mouþ ful glad,  
 45 And was as whit as swannes federe,  
 His bac was rouh eke al to gedere.  
 And to a good holi man  
 Þe goode wyf tolde hire sweuene þan,  
 And he onswerde, as a prophete :  
 50 I schal þe telle what is þi meete :  
 Þou schalt beo modur of a whelp  
 Þat schal boþe berke and ȝelp  
 And also þerto gret noyse make  
 Aȝeynes enemys for Godus sake,  
 55 For þer schal bi tak eto him

55) bi = be, wie öfter im Ms. Vernon.

Godus hous for to ȝem ;  
 Þat is to sei : wiþouten let  
 He schal beon a prechour gret  
 And wiþ þe medecyn of his tonge  
 Of sunne hele boþe olde and ȝonge, 60  
 He schal beo mon of holy churche,  
 Of grette wondres þer inne worches.

WHil he was ȝong and tendre ek,  
 His hed ook : þat made him sek.  
 Forte sauen him of þat harme,  
 65 Þer com a wommon his hed to charme.

Whon þat he þerof was war,  
 He criede and made muche far  
 And bad men schulde hire bidde forþ gon,  
 For of hir charmes wolde he non. 70  
 Þe child anon, witterli,  
 Þerfore felede Godus merci,  
 For þe ache was went away,  
 And he aros and went to pley.

VPpon a cristemasse niht 75  
 To þe churche he wente forþ riht  
 And abod þer wiþinne ;  
 And whon matyns schulde biginne,  
 He coueyted wiþ al his miht  
 To wite what hour of þe niht 80  
 Crist vr saueour was bore.  
 And as he stod in þouht þerfore,  
 Him þhouȝt he sauh child Jhesus  
 As he boren was amongus vs,  
 In þe tyme riht of þe burþe, 85  
 As hit hed ben wiþ muchel murþe  
 Of his modur riht þenne, so dere,

62) Aehnliche Constr. s. Ambr. 486.

terno materni quodammodo boni infundens iis naturam. 29 Cum autem creuissent, quamdiu sub manu ejus erant, eremo magis quam curiae nutriebat, cibis grossioribus et communibus pascens eos quasi continuo ad eremum transmittendos. 37 Cum igitur tertium filium, scilicet Bernardum, adhuc gestaret in utero, vidit somnium praesagium futurorum: 43 catellum scilicet totum candidum, totum in dorso subrufum et latrantem in utero se habere. 47 Quod cum cuidam viro Dei exposuisset, ille prophetica voce respondit: 50 Optimi catelli mater eris, qui domus Dei custos futurus magnos contra inimicos dabit latratus; erit enim praedicator egregius et multos medicinalis linguae gratia curaturus (61—2 Zus.). — 63 Cum autem Bernardus adhuc puerulus esset et gravi dolore capitis aegrotaret, venientem ad se mulierculam, ut dolorem suis carminibus mitigaret, cum indignatione nimia exclamans repulit et abjecit; 71 pueruli autem bono zelo misericordia Dei non defuit, sed tunc continuo surgens liberatum se esse cognovit. — 75 In sacratissima dominicae nativitatis nocte cum puer Bernardus matutinalis officium in ecclesia expectaret et qua hora noctis Christus natus fuisset, scire cuperet, 82 apparuit ei puerulus Jesus, quasi iterum ante oculos

As heo in trauaylyng were.  
 He leeneðe euer aftur þat þat same hour  
 90 Jhesus was boren, vr sauour.  
 And aftur þat tyme his wit was more briȝt  
 To knowe and seo wiȝ spirituel liht  
 Þe sacrament of incarnaciun;  
 Þen was him ȝiuen deuociun  
 95 And deppore wit to vndurstonde,  
 And copious to beo of tonge in londe.  
 Afturward þerfore wel sone  
 Of vr ladi and hire sone  
 In þe biginning of his makyng  
 100 He made a wondur worching,  
 Þat is : a lessun of gret leorn yng,  
 To vche monnes heryng,  
 In þe whuche he expounded þe gospel  
 Missus est angelus Gabriel.  
 105 When þe fend kneuh his *purpos*,  
 He was aboute destruye his los  
 And mad him moni a temptaciun  
 Of chastite, to leue his deuociun.  
 VPpon a tyme on a wommon  
 110 To loke hire wiȝ eȝen liked him þon;  
 And whon him self he hedde biȝouht,  
 He wox aschamet and nolde hir nouht.  
 Þerfore to pyne his oune flesch,  
 Þat was so frele, him þhouȝte, and nesch,  
 115 In to a pol þat was froren  
 He sturte sone in — he was not boren;

131) Ms. fel, in fyl corrigitt.

So longe forsoþe þer he stood  
 Forte kele his hote blod,  
 Þat he was in poynt almost  
 Forte haue ȝolden vp þe gost. 120  
 SOne aftur þe damysel  
 Þe fend hedde *tempted* & mad so fel  
 Þat heo crep in to þe bed  
 Þer he to slepe hed leid his hed.  
 Whon he hire feled in þat tyde, 125  
 He tornde him to þat oþur syde  
 Of þe bed, and nouht he seide  
 Ne made no noyse ne noþur abreyde,  
 And leet hire haue þat partye  
 Þat heo com in ate forte lye, 130  
 And he him self on slep fyl.  
 And heo lay stille a luytel whil,  
 Þen heo groped him attē laste  
 And put vppon him swiȝe faste.  
 But whon heo sauȝ he wolde not stire, 135  
 Þat forsoþe aschomed hire,  
 And gretliche wondred and aros  
 And dude hire forþ out of þat clos.  
 Eȝtsones in his lyf  
 He was herborwed wiȝ an hosewyf. 140  
 For he was semely in hire eȝe,  
 On him heo gan loke and pryē,  
 Heo coueyted in wardliche  
 He schulde ha knowen hire flescliche.

suos nascens ex utero matris. 89 Unde, quamdiu vixit, hanc fuisse horam nativitatis dominicae semper putavit. 91 Ab illa ergo hora in his quae ad illud pertinent sacramentum, et sensus ei profundior (v. 91 u. 95) et sermo copiosior datus est; 97 unde et postmodum in laudem genitricis et geniti inter ipsa suorum tractatum initia insigne opusculum edidit, in quo illam lectionem evangelicam: Missus est angelus Gabriel, explanavit. — 105 Videns antiquus hostis propositum pueri (tam salubre), ejus castitatis proposito incidit multosque sibi laqueos tentationis opposuit. 109 Cum enim aliquando in quamdam feminam oculos defixos aliquamdiu tenuisset, continuo de se ipso erubescens in semet ipsum severissimus ultor insurgit ac in stagnum gelidarum aquarum insiliens tamdiu ibidem permansit, donec paene exsanguis effectus a calore carnalis concupiscentiae totus refriguit. 121 Circa idem tempus instinctu daemonis puella quaedam (im engl. dasselbe Mädchen, welches V. 109 genannt ist; der Dichter las blos puella) in lectum dormientis se nuda iniecit, quam ille sentiens cum omni pace et silentio partem ei lectuli, quam occupaverat, cessit et in latus alterum se convertens dormivit; 132 misera vero illa aliquamdiu sustinens et expectans, deinde palrans et stimulans, novissime, cum immobilis ipse persisteret, illa licet impudentissima esset, erubuit et horrore ingenti atque admiratione perfusa surgens aufigit. — 138 Cum iterum in domo cuiusdam matronae hospitaretur, illa adolescentem aspectu decorum considerans, vehementer in concupiscentiam ejus exarsit,

- 145 Heo let maken a bed ful sone,  
Him self to ligger in al one.  
Whon þat he to bed was brouht,  
Þe hōsewyf wolde do as heo þouht :  
Al wiþ silence and wiþ pes  
150 Vp heo ros, and made no res,  
heo ne spared for no grim  
In to þe bed to go to him.  
Whon he hire feled, he cried out  
And seide : »þeues ben her about«.  
155 Þe hōsewyf was aferd þan,  
Vp heo ros, away heo ran.  
Þe seruauns alle at þat cri  
Risen vp wel smartly  
And souhten þe hous anon wiþ liht,  
160 But þei ne founden no wiht.  
Þe seruauns wente to bedde wel prest  
And wenden forte ha taken heore rest —  
Sawe þe sori hōsewyf,  
Þat þouhte neuer forte þrif :  
165 To Bernardus bed heo wente eftson.  
And he cride »out, out« anon,  
»Aryseþ, men, loke ȝe ne blynne,  
For þer ben þeoues her inne«.  
Þei risen and souhten bisyliche,  
170 Þei founden no mon, troweliche.  
Whon vche mon for his best  
Was gon to take eftsones rest,  
Þe þridde tyme heo wolde ha sayed,  
But for fere heo was affrayed,  
175 And, for heo sauh hit nolde not be,  
Heo let him ligge in pes, parde.
- Vppon þe morwen, whon hit was day  
And he hedde itake his jurnay,  
In his sleep what he was dreiht  
His felawes asked him, þat niht, 180  
Whi he so faste on þeoues cried,  
And þer mihte non beon aspyed.  
He seide and swor : »so mot i cheue,  
I was biset wiþ a þeoue,  
For þe hōsewyf of þe hous, 185  
Þer we hedde iherborwed vs,  
Mi tresour of chastite  
Heo wolde ha boren away, parde ;  
To me þat wolde ha ben gret pein :  
I schulde hit neuere (ha) rekeuered aȝein«. 190  
He sauh he miht not dwelle siker  
Wiþ a serpent wiþouten biker :  
He him caste hou he mihte fle,  
To lyue in pes and charite.
- ÞEn he forsok þe worldly þewes, 195  
To take þe ordre of Sistewes.  
Whon his breþeren knewen his þouht,  
Þei him forboden he schulde nouht ;  
But God þat grace þen him sent  
Þat he torned heor aller talent 200  
To ben men of religiun,  
And moni anopur wiþ deuociun  
He won to God wiþ his techyng  
And wiþ his goode luyyng.
- HE hedde a broþur, þat was a kniht, 205  
Þat of his wordus lette pure liht

173) sayed = assayed. 190) im Ms. fehlt ha; sollte es in hit versteckt sein?

V. 145 cum autem seorsim lectum sibi sterna fecisset, ipsa impudenter et silenter de nocte surgens ad eum accessit. 153 Quam ille sentiens, protinus exclamavit: latrones, latrones! Ad quam vocem mulier fugit, familia surgit, lucerna accenditur, latro quaeritur, sed minime invenitur. 161 Ad lectulos singuli redeunt, quiescunt caeteri, sed non illa misera requiescit, nam denuo exsurgit, Bernardi lectulum petit, sed ille: latrones, latrones! denuo exclamavit. 169 Latro iterum quaeritur, sed nequaquam (ab eo qui solus noverat publicatur), 171 usque tertio improba mulier sic repulsa vix tandem metu vel desperatione victa cessavit. 177 Cum autem sequenti die iter ageret, arguentes eum socii, quod totiens latrones somniaverit, perquirebant. 183 Quibus ille ait: Veraciter hac nocte insidias sum perpessus latronis, quia hospita mihi nitebatur auferre thesaurum irrecuperabilem castitatis. — 191 Perpendens igitur non esse tutum cohabitare serpenti, fugam meditari coepit, 195 et ordinem Cisterciensium extunc ingredi deliberavit. 197 Quod cum fratres ejus cognoscerent et eum ab hoc proposito modis omnibus prohiberent, 199 tantam ei gratiam dominus contulit, ut (non solum ipse a conversione non prohiberetur, sed) omnes fratres suos et multos alios ad religionem domino lucraretur. 205 Gerardus tamen frater ejus,

- And þouȝte þat he spac al in veyn,  
Gerard was his nome, certeyn.  
Bernard bi wei of charite
- 210 Sumwhat meued was, for he  
Aftur his counseil nolde nouȝt do,  
And to him he seide þo :  
»Broþur myn, wiþouten wening  
I knowe riht wel þi menyng.
- 215 Aftur holichirche seizing  
Tribulaciun onliche schal ȝiue þe vndur-  
standinge.  
His finger he put þen to his syde :  
»Or' ouht longe hit schal beotyde«,  
He seide, »þe day schal not longe abyde,
- 220 Þat a spere schal perse þi syde;  
And riht so forþ to þin herte  
Whon þou felest hit so smerte,  
Þou schalt repente wiþouten fayl  
Þou neddest don aftur my counsayl«.
- 225 A fewe dayes afturward  
Enemys token sire Gerard :  
In þe same place stak a spere  
Þer his broþur putte his fyngere ;  
He was ibounden swiþe fast'
- 230 And þerto in prisun cast.  
Whon seint Bernard herde of þis,  
Wiþ him to speke he wente, iwis ;  
But þei þat hedden him in keypyng  
Wolde not soffre heor spekyng.
- 235 Þerfore seint Bernard cryed al out,  
Þat he mihte here and al þe rout :  
»Wite þou wel, broþur Gerard,  
Not long tyme her afturward
- We schullen to gedere take þe way,  
In to an abbeye to dwelle al way«. 240  
Þe same niht riht, as he seet,  
Þe fetres fullen fro his feet,  
Þe prisun dore eke ful abrod,  
And he him self out þerate glod.  
Whon to his broþur he was come, 245  
He tolde him al hou he was nome,  
And seide : »i kepe no knihtes los,  
Ichaue ichaunged my purpos ;  
I haue trauayled and eke iswonke,  
But i þenke to ben a monke«. 250
- OF ȝeerres two and twenti  
Of age Bernard was, witerli,  
Whon he wiþ felawes þritti  
Tok þe ordre deuoutli  
Of Cistewes, þe whuche hous, 255  
And þerof þe constituciuun glorious,  
Tofore þat fol fiftene ȝer  
Was ifoundet, good and cler ;  
Þe date of vr lord him selue  
A þousund an hundrut and twelue 260  
Was, whon seint Bernard was ischore  
Wiþ his breþeren, as i seide bifore.
- WHon þis children glorious  
Wenten out of heor fadur hous  
Toward þe hous of Cistewes, 265  
To god, for þei wolde haue gode þewes :  
Gy, þat was þe furste childe,  
Sayȝ his ȝonge broþur murie and wilde,  
Þat Niuard was cald, verreyment,

miles strenuus, haec fratris verba vana putabat et ejus omnino monita repellebat; V. 209 tunc Bernardus (fide jam igneus et) fraterno caritatis zelo mirum in modum exasperatus: Scio, inquit, frater mi, scio, sola vexatio intellectum dabit auditui (215 Zus.). 217 Digitumque lateri ejus apponens: Veniet, inquit, dies, et cito veniet, quando lancea latus hoc perforabit et ad cor tuum consilio, quod abjicis, viam dabit. 225 Post paucos dies Gerardus ab inimicis capitur et in loco cui frater digitum imposuerat infixam lanceam gestans, trahitur et in custodia vinculatur. 231 Ad quem Bernardus veniens, cum sibi loqui non permetteretur, ad eum exclamavit (236 Zus.): Scio, frater Gerarde, quia in proximo ituri sumus et monasterium intraturi. 241 Eadem nocte compedes de ejus pedibus ceciderunt et, ostio per se aperto, laetus aufugit, 245 indicavitque fratri se mutasse propositum et fieri velle monachum. — 251 Anno ab incarnatione domini MCXII, a constitutione domus Cisterciensium XV, servus Dei Bernardus, annos nactus circiter XXII, cum sociis amplius quam XXX ordinem Cisterciensium ingressus est (im engl. frei geordnet). 263 Cum autem Bernardus cum fratribus suis domum paternam egrederetur (265—6 Zus.), 267 Guido primogenitus, videns Nivardum fratrem suum minimum puerum ludentem in platea

- 270 Pleyze him vpon þe pament  
Wiþ oþur children of his age,  
Þat lusten wel to pleye and rage.  
He seide to him : »broþur Nyuard,  
Herken þou nou hiderward!
- 275 To þe schal falle feld and toun,  
Vr lond and vre possessioun.  
Pe toþur þouzte, þauh he were wyld,  
He onswerd noþing as a child :  
»A, he seide, heuene ze schul haue
- 280 And ze leue me lond onliche to craue ?  
Me þinkeþ in my resoun  
Þis is non euene diuisioun.  
Wiþ his fadur a luytel while  
He dwelled aftur wiþouten gyle,
- 285 And aftur þat wiþ deuociun  
He suwed his breþeren in to religiun.  
  
WHon Bernard hed taken his abytt,  
In God he hedde so gret dilyt  
Þat al his bodiliche witte
- 290 Out of vse he hedde flitte,  
And al his spiret outurliche  
Was rauscht so heuenliche  
Þat, whon he hedde iben a zer  
Wiþ oþur nouices in fer
- 295 In an hous wiþinne þe plas  
Þat for þe nouices ordeynd was,  
He nuste neuere beo his eze  
Wheþer þeron weore a rof on hize.  
  
IN þe gable ende of þe churche
- 300 Ben þreo wyndouwus of noble worche :  
  
Long tyme he went in and out,  
And so luytel loked him about  
Þat he wende, bi seint Jon,  
Þat þer hedde ben but on.
- ÞE abbot þen of Sistews 305  
Sende monkes to Clereuaus,  
Gode men and religious,  
Forte builde þer an hous.  
Tofore hem alle, God hit wot,  
He mad Bernard heore abbot. 310  
Þer long tyme in pouerte  
Þei lyueden and wiþ charite,  
Þat ofte þei eten bechene leues,  
Þat þer grewed among þe greues.
- SEint Bernard wok boþe day and niht 315  
More þen monkuynde feire bere miht;  
Ofte he wolde pleyne wiþouten bost  
And sei : þer was no more tyme lost  
Þen while he lay to slepyng ;  
And euere he made a liknyng 320  
Bytwene slep and monnes deþ :  
»Sawe onliche a luytel breþ,  
A ded mon to God on slep is holde,  
A slepyng mon to men is tolde  
As good as ded for þe tyme, 325  
Bi niht or day, vndurne or pryne«.  
Zif þat he herde þerfore on route  
Or esyliche ligge wiþ cloþus aboute,  
To him hit was so gret offence  
Þat vnneþe he mihte his pacience 330

cum pueris (272 Zus.) : Eya, inquit, frater Nivarde, ad te solum respicit omnis terra possessionis nostrae. 277 Cui non pueriliter puer respondit : Vos ergo coelum habebitis et mihi solum terram relinquitis? non ex aequo divisio facta est haec. 283 Modico igitur tempore cum patre remansit, sed fratres postmodum secutus est. — 287 Ingressus igitur ordinem, servus Dei Bernardus ita totus in spiritum absorptus est (291) et Deo totaliter occupatus (288), ut jam nullis sensibus corporis uteretur; 293 jam quippe annum in cella novitiorum exegerat et adhuc an domus haberet testudinem, ignorabat. 299 Multo tempore ecclesiam intrans et exiens, in capite, ubi tres erant, unam tantum putabat esse fenestram. — 305 Abbas autem Cisterciensium fratres ad aedificandum domum Claraevallensem misit et iis Bernardum in abbacia praefecit; 311 qui (sc. Bernardus, im engl. die Mönche) multo ibidem tempore in nimia paupertate degebat et pulmenta saepius ex foliis fagi conficiebat. — 315 Vigilabat autem servus Dei ultra possibilitatem humanam, nullum enim tempus se magis perdere conqui solebat quam quo dormivit, 320 idoneam satis reputans comparationem somni et mortis, ut sic dormientes videantur mortui apud homines quomodo apud Deum mortui dormientes (322 u. 326 Zus.). 327 Unde etiam, si quem forte durius stertentem audierit seu minus compositae viderit jacentem, patienter ferre vix potuit



- To constreyne, þat he nolde sei openliche  
 Þat hit was to wordliche  
 Or elles to muche loue of flesche,  
 A mon to kepe him self to nessche.  
 335 He tok non hede of no dylt  
 Of metes, ne of appetyt,  
 But onliche to susteyne his kynde,  
 To serue his God wiþ good mynde,  
 To mete he went wiþ such entent  
 340 As touward his owne turment.  
 Whon he hedde eten, he wold him biþink  
 Boþe of his mete and eke of his drynk  
 Wher he hedde don ariȝt his cure,  
 Þat he passed not his olde mesure;  
 345 And ȝif he parseyued þat he hedde so  
 don,  
 He him repente wolde anon.  
 He kepte him so fro glotenye  
 Þat for þe more partye  
 Þat he nedde discreciun ne sauour  
 350 Of metes ne drinks ne oþur licour;  
 Þerfore oþurwhile he wolde drynke  
 Oyle for watur, and nouȝt þeron þynke,  
 Whon þat recheles men  
 Serued him of drinken þen,  
 355 Ne hit nas parseyued no more  
 Til þat his lippes þerof dude glore.  
 He eet ofte tyme rau blood  
 In stude of buttur, wiþ good mod,  
 Whon he was serued rechelesliche:
- Þerof he tok hit meokeliche. 360  
 He seide þat watur onliche  
 Sauered him verreyliche,  
 For þat hit wolde riht weel  
 His jouwes and his prote keel.
- AMong his frendus þat he loued wel 365  
 He was wont forte tel  
 Þat al his lernynge of clergie  
 Was in þenkyng and preying deuoutlye  
 Among wodus and felde wy(l)de:  
 Þer he wolde wake wiþ herte ful mylde; 370  
 Ooþur maister hedde he non  
 But okus and beches, swiþe gret won.  
 Knowleche he wolde ofte tyme also  
 To hem þat he louede þo,  
 Þat, whon he was in meditaciun 375  
 Or in preyer wiþ deuociun,  
 Al maner þing of holy writ  
 Was vndurput to his wit  
 Oþur elles expouned verreyli,  
 Wiþouten eny maistri. 380
- ONes he biþouhte him on a speche  
 Þat þe hologicost dude him teche,  
 Þe whuche, þouh he leeued hit wel,  
 He nedde hit not in mynde eueridel;  
 Þerfore he þouhte what oþur þing 385  
 He mihte take in tetryng.  
 A vois to him þen gon sey:  
 »In veyn þou trauaylest, al in fey;

331) to beim Inf. nach einem Hilfsverb, wie Ambr. 710. 334) absoluter Infin., wie 146. 3,  
 471 u. ö. 349) þat scheint zu tilgen. 369) Ms. wyde st. wylde. 384) hit nach d. Relat., nicht  
 unhäufig.

et carnaliter seu seculariter eum dormire causabatur. — V. 335 Ad comedendum  
 vix aliqua voluptate trahebatur appetitus, sed solo timore defectus sic accede-  
 bat ad sumendum cibum quasi ad tormentum. 341 Post cibum, quantum co-  
 mederit semper cogitare solitus erat; si quando vel ad modicum mensuram solitam  
 excessisse se deprehendit, impune abire non patiebatur. 347 Sic gulæ illecebras  
 edomuerat, ut ipsam quoque saporum discretionem ex magna parte perdidit.  
 351 Nam et oleum, sibi per errorem aliquando propositum, bibit et penitus ignoravit,  
 nec prius id est cognitum, donec quidam ejus labia miraretur inuncta; 357 sangui-  
 nem crudum insuper, per errorem sibi oblatum, pro butyro multis diebus noscitur  
 comedisse; solum autem aquam sibi sapere dicebat, eo quod, dum sumeret, fauces et  
 guttur ejus refrigeraret. — 365 Quidquid in scripturis didicerat, maxime in silvis et  
 in agris meditando et orando se confitebatur accepisse (370 Zus.) et nullos se ali-  
 quando magistros habuisse nisi quercus et fagos, inter amicos dicere solebat.  
 373 Denique confessus est, aliquando meditantem vel orantem sacram omnem velut sup-  
 positam vel expositam sibi apparuisse scripturam. 381 Quodam tempore (sicut ipse  
 in canticis refert,) cum inter loquendum ex his quae suggerebat spiritus, etsi non  
 infideli, minus tamen fidenti animo reservaret, ut haberet quid diceret, denuo tracta-  
 turus, 387 ecce vox ad eum venit dicens: Donec istud tenueris, aliud non acci-

Aftur oþur matere þar þe nougt craue,  
 390 Til þat þou holde and in muyde haue  
 Þat furst was put in to þi wit.  
 Þenk on þerfore and hold wel hit!

IN cloþing pouerte lyked him euere,  
 But vncleennesse louede he neuere.

395 Whon he sauh men wiþ veyn glorie  
 Haue likyng in heore oune ege  
 Oþur elles in oþur mennes siht,  
 Þerof forsoþe he wolde lete liht.

Oþur wiþ herte or wiþ mouþe  
 400 A prouerbe þat he riht wel couþe,  
 He wolde sey on þis manere,  
 As ge mowe nouþe ihere :  
 »He þat doþ þat doþ no man,  
 On him wondreþ vche mon þan.«

405 Þer tofore mony a zere  
 Next his bodi he wered þe here,  
 As longe as hit priue was ;  
 Aftur þat he wuste men knewe þe cas,  
 From him away he dude þe here

410 And tornede to comun manere.  
 He his herte neuer cast  
 Inwardly to lauhwhe so fast,  
 Þat he nas bisy hit to restreyne  
 Wiþ al his mihtes and to refreyne.

415 HE wolde sey ofte wiþ concience  
 Þat in þreo þinges stod pacience :  
 In soffring wrong of vuel word  
 Of comun mon or of lord ;  
 And in los of vre þing

(419) los = loss.

Meble, ded oþur lyuyng ; 420  
 And in hurtyng of vre bodi,  
 Druye strok oþur blodi,  
 Oþur elles fals enprisonement —  
 He þat may þeose suffre, is pacient.  
 Þat he was pacient and wise, 425  
 Bi ensaumþles he proued on þis wyse :  
 An apistle to a bisschop he wrot  
 And him amonested, God hit wot,  
 Wiþ riht þerfyt charite,  
 A certeyn defeaute he schulde fle. 430  
 Þe epistle to þe buschop was loþ,  
 He wrot azeyn, as mon al wroþ, —  
 Þat he him hedde scorned, wel he wende,  
 Þerfore in þe lettre þat he azein sende  
 He ne seide good day noþur god mom, 435  
 But : » saulucz and nougt þe spiryt of  
 scorne.

Whon Bernard þis lettre vnderstood,  
 He wrot azein wiþ mylde mood :  
 »I leeue þat i haue nouht  
 Þe spirit of scorn, in word ne þougt, 440  
 Ne corse no mon i can  
 Or wille to curse, child ne man,  
 And also nouþur nomeliche  
 Him þat gouerneþ principaliche  
 Þe peple and is souereyn — 445  
 Þat weore to me a werk of veyn«.

AN abbot him toward vppon a day  
 Six hundred mark him sent of pay,  
 A newe abbey forte make

pies. — 393 In vestibus ei semper paupertas placuit, sordes numquam, nimirum animi fore iudices aiebat (!) (aut negligentis) aut inaniter apud se gloriantis aut foris humanam gloriam affectantis; proverbium illud in ore ejus frequenter, semper in corde erat: Qui hoc facit quod nemo, mirantur omnes. 405 Unde et cilicium pluribus annis portavit, quamdiu occultum esse potuit, sed ubi hoc cognitum esse sensit, continuo illud abiciens ad communia se convertit. — 411 Nunquam sic risit, ut non potius ad ridendum quam ad reprimendum vim sibi facere oporteret et risui suo magis stimulum adhibere quam frenum. 415 Cum autem patientiæ genus solitus erat dicere tripertitum, videlicet ad verborum injurias, ad damna rerum, ad corporis laesionem (418. 420. 422—4 Zus.), hanc ipse his exemplis se habere probavit. 427 Cum enim cuidam episcopo amicaliter admonens quandam scripsisset epistolam, (430 Zus.), ille vehementer exacerbatus amarissimam scripsit ei epistolam (in principio) ita dicens: Salutem et non spiritum blasphemiæ — tamquam ex spiritu blasphemiæ ita scripsisset. 437 Ad quod ille: Ego spiritum blasphemiæ me habere non credo nec maledixisse cuiquam aut maledicere me velle scio, præsertim principi populi mei. — 447 Quidam abbas pro uno coenobio construendo sexcentas marcas eidem misit argenti,

- 450 In a plas, for Godus sake.  
Toward him as hit schulde come,  
Peues þe men hit heddes binome.  
Whon seint Bernard wuste of þis,  
He seide noþing elles, iwis,  
455 But: »blessed beo God þat þus haþ spared  
Of þat charge we schulde ha cared!  
But we mosten take þe lihtor heed  
Of hem þat hit toke, so God vs speed;  
On is for þe Romayns couetyse  
460 Þat hit tok away on heore wyse,  
Anoþur is, for þe grete soun  
Of þat moneye zas hem occasiun  
Hit to take so, witerly.  
God of hem nou haue mercia.  
465 Vppon a tyme he was at hom,  
A chanoun ruleer to him com  
And made to him a gret preyer,  
A monk þat he wolde him scher.  
Seint Bernard him onswered, in certeyn,  
470 And bad him go to his churche azeyn.  
Þe chanoun him þenre gon vbbreyd  
And on þis maner to him seid:  
»Wherto wiþ so gret deuociun  
Hastou comendet þi religiun  
475 In þi bokes, as a clerik,  
And to him þat coueyteþ þat werk  
Graunte hit þou nult for noþing?  
I holde hit but a fodyng.  
Wolde God in hond i haue  
480 Þe bokes þerof þat þou hast made:
- Ful vuel þauh hit schulde þe dere,  
Forsøpe i wolde hem al totere!  
Seint Bernard seide in good fey:  
»In no bok, i dar wel sei,  
Þat euer i made, þat þou sauþ zite, 485  
Þou raddest neuwe þeron iwrite  
Þat þou mihtest not beo parfyt  
In þi cloystre, zif þou heddest delyt;  
Of mennes maners amending,  
And not þe places chaungyng 490  
I haue comendet in my bokus,  
Vppon hem hose riht lokus.  
Þe chanoun was zong and hot of blod,  
And, as a mon þat waxen weore wod,  
He smot seint Bernard vndur þe chek, 495  
Þat he wox red and aferd ek.  
Þei þat stoden abouten hem þan  
Wolden ha risen vppon þat man,  
But Godus seruauant wiþouten blame  
Hem forbad on Godus name 500  
Þat þei schulde him non harm do  
But let him passe feire hem fro.  
Whon þat nouices schulden ben schorn,  
To hem he wolde seye biforen:  
»Zif þat ze heze nou bisyliche 505  
To þing þat beon wiþinne, deuoutliche,  
Zor bodies wiþouten loke þei beo laft  
From þe world and al his craft,  
Þat ze com fro, and comeþ in  
Onliche in spirit, wiþouten gin; 510  
For, zif ze take good hede of þis,  
Þe flesch profyteþ noþing iwis.

459) lat. *humana cupiditas*; über die Raubsucht der »Romayns« vgl. Alex. Ms. Laud 62a. v. 571.

sed tota pecunia, dum deferretur, a praedonibus sublata est. 453 Quo audito nihil aliud dixit nisi: Benedictus Deus, qui nobis pepercit ab onere, sed et illis, inquit, qui tulerunt, levius est ferendum, tum quia hoc humana (!) cupiditas sustulit, tum quia magna pecunia magnam iis tentationis occasionem ingressit. — 465 Quidam insuper canonicus regularis ad eum venit et ut in monachum reciperetur instanter rogavit. 469 Cui quum ille non acquiesceret sed ad suam ecclesiam redire persuaderet: Ad quid ergo, ait ille, in libris tuis perfectionem tantopere commendasti, si eam non exhibes cupienti? utinam illos tuos tenerem libros, ut eos penitus lacerarem! 483 Cui ille: In nullo eorum legisti non posse te in tuo clauistro esse perfectum; morum correctionem, non locorum mutationem in libris omnibus commendavi. 493 Ille vero insanus (493 Zus.) in eum impetum faciens tam graviter maxillam ejus percussit, ut succederet rubor ictui et tumor (der Dichter las timor?) rubori. 497 Iam, qui aderam, in sacrilegum insurgebant, sed praevent eos servus Dei, clamans et adjurans per nomen Christi ut nullatenus tangeretur nec sibi quidquid injuriae inferretur. — 503 Novitiis autem intrare volentibus dicere consueverat: Si ad ea quae intus sunt festinatis, hic foris dimitte corpora quae de saeculo attulistis, soli spiritus ingredian-

His fadur, þat Tecelyn hedde to nome  
 And al one was laft at home,  
 515 To þe munster þen he went  
 And dwelled toward þat couent,  
 And afturward soone in good elde  
 To God of heuene þe gost he zelde.  
 He hedde a suster þat tyme also,  
 520 Þat wedded was and riche þerto :  
 Vppon a day wiþ gret delyte  
 Heo wente hire breþeren to visyte.  
 Whon heo to þe abbey com,  
 Heo fond hire breþeren alle atom ;  
 525 But, for heo com in stout aray,  
 Wiþ moni men, and hire self gay,  
 Seint Bernard wolde hire not se,  
 As a þing of horriblete,  
 And seide : heo was lyk þe deueles nette,  
 530 To take mennes soulus þat were isette.  
 On of hire breþeren was porteer,  
 And he hire seide : »what dostou heer?  
 Pow art lyk a toord, he seide,  
 Pat in a feir cloþ weore leyden.  
 535 Whon heo sauh al in certeyn  
 Non of hire breþeren coomen hire azeyn,  
 Weopynge heo seide þan :  
 »Pauh i beo a sunfol womman,  
 For suche Crist dyede for his pite  
 540 And he may haue merci on me ;  
 And for i knowe my sunfolhede  
 Boþe in word, þougt and dede,  
 I com gode men forte seche,  
 Me to counseyle and to teche.

524) atom = at hom.

And þouȝ my broþur my bodi foule 545  
 Dispise, ȝit schulde he not my soule  
 Bustousliche þus nou forsake,  
 But as Godus seruauȝ hit to him take.  
 Let him come and comaunde me :  
 I schal hit do, what euer hit bea. 550  
 Whon he herde of þis biheste,  
 To hire he wente wiþouten cheste  
 And tok wiþ him his breþeren alle,  
 Whon he hed beden hem forþ calle.  
 Seint Bernard wuste wel bi Godus lawe 555  
 Þat heo miht not hire wiþdrawe,  
 Whil þat hire lasted þe lyf,  
 From him þat hedde hire taken to wyf ;  
 Perfore wiþ god mekenesse  
 He hire forbed þe bisynesse 560  
 Of þis world, and eke þe blis  
 Perof — forsoþe, nouht hit nis ! —  
 And comaundet hire for Godus sake  
 Ensamþle of hire modur take  
 And suwen hire in good liuyng, 565  
 In preyers and in fastyng.  
 Heo torned hir hom hizingliche  
 And chaunged was al sodeynliche :  
 He tok non hede þat heo was wyf,  
 But ladde holy hermites lyf, 570  
 As þauȝ þe world heo hedde forsake  
 And to God hire al bitake.  
 Atte last wiþ mony a preyre  
 Heo ouercom hire hosebonde dere,  
 Þat he ȝaf hire leue feir and wel 575  
 In an abbey for to dwel ;

tur, caro autem non prodest quidquam. — V. 513 Pater ejus, qui solus domi remanserat, ad monasterium iuit et ibidem post aliquod tempus in senectute bona decessit. 519 Soror autem ejus, saeculo nupta, cum in diuitiis et deliciis saeculi periclitaretur, quadam vice fratres suos ad monasterium visitatura accessit; cumque venisset cum comitatu et apparatu superbo (524—5 Zus.), ille eam tanquam rete dyaboli ad animas capiendas abhorruit nec ad videndam eam exire aliquatenus acquieuit. 531 Videns illa, quod nullus fratrum suorum occurreret (535), sed ab uno eorum, qui tunc portarius erat, stercus involutum diceretur (531), 537 tota in lacrymis resoluta est. Etsi peccatrix sum, inquit, pro talibus Christus mortuus est: quia enim peccatricem me sentio, idcirco consilium et colloquium bonorum requiro; et si despicit frater meus carnem meam, ne despiciat servus Dei animam meam; veniat et praecipiat, et, quidquid praeceperit, adimplebo. 551 Hanc ergo promissionem tenens, exiit ad eam cum fratribus (554 Zus.), 555 et quia eam a viro separare non poterat, primo omnem ei mundi gloriam interdixit (562 Zus.) et formam matris imitandam eidem indicens (illam dimisit). 567 Illa vero rediens ita repente mutata est, ut in medio saeculi vitam duceret eremiticam et ab omni saeculo prorsus se faceret alienam. 573 Tandem precibus multis virum suum vicit et ab ipso (alii codd.: ab episcopo) absoluta monaste-

A nonne *perinne* heo was ischore  
And serued God so euermore.

VPpon a tyme seint *Bernard*  
580 Was itaken wiþ seknesse hard,  
Pat hit was a comuyn sawe  
Toward þe deþ þat he dude drawe.  
His spirit rausched was anon  
Tofore God, sittinge in tron,  
585 And *þer* was al redi þe fend Sathan,  
Pat him *þere* accused þan.  
Whon þat he his tale hedde told,  
Seint *Bernard* dredde not, but was bold  
And seide: »for myn vnworþines  
590 Of meryt oþur of goodnes  
I knowleche wel I may not craue  
Þe kyngdom of heuene for to haue;  
But for my lord haþ double riht  
To þat kyngdom so ful of liht:  
595 Bi wei of heritage of his fader  
And bi merit of his passion togeder,  
He is wel payed of þat one,  
Þe toþur he me ȝaf as Godus sone«.  
Þe fend confuis wente away þan,  
600 Þe spirit aȝein to þat man  
Turned: and *þer* wiþ he awoke  
And lyfliche aboute *him* he gon loke.

HE abstined *him* so wondrousliche  
And trauailed and waked so bisyliche,  
605 His bodi he brouhte so lowe eke:

Pat continueliche he was so neiȝ seke,  
In so muchel þat vnneþe  
Him serue nolde his oune breþe,  
Þe couent forte suwe þo,  
To þe chirche whon þei schulde go. 610

VPpon a tyme wiþ seknesse stronge  
He was itaken, þat heold *him* longe;  
His breþren for him preyed so faste:  
He fond him amending atte laste.  
Aboute him he gedred hem euerichon 615  
And to hem alle he seide anon:  
»Wherto, my breþeren dere,  
A wrecched mon holde ȝe þus here?  
Ȝe ben strengore þen I,  
Þerfore ȝe han þe mastri 620  
Wiþ ȝor preyere touward our God.  
I preiȝe ow alle wiþ mylde mood:  
Spareþ me, i preye ou, spareþ me nou  
And leteþ me passe hennes from ȝou!»

OFte forsoþe wiþ good hope 625  
He was chosun to beo bisschope,  
But specialiche of citees tweyn:  
*Iannes* and *Melayn*;  
And whon þei asked his assent,  
He onswered þus, verreyment: 630  
»Seruauunt, he seide, am I non,  
But I am deputet nou al on  
To þe seruyse of oþur men,  
Pat as worþi as I bene«.

rium intravit. — 578 Infirmatus aliquando vir Dei, cum extremum jam spiritum trahere videretur, 583 in excessu mentis suae ante tribunal Dei visus est praesentari, affuit autem et Sathan ex aduerso improbis eum accusationibus pulsans. 587 Ubi vero ille omnia fuerat prosecutus et viro Dei pro sua fuit parte dicendum, nihil terribus aut turbatus ait: 589 Fateor, non sum dignus ego, nec propriis possum meritis obtinere regnum coelorum; caeterum duplici jure illud obtinens dominus meus, hereditate scilicet patris et merito passionis, altero ipse contentus alterum mihi donat; (ex cujus dono jure illud mihi vindicans non confundor). 599 Confusus in hoc verbo inimicus, (conventus ille solutus) et vir Dei in se reversus est (601—2 Zus.). — 603 Tanta autem abstinencia, labore et vigiliis corpus suum attrivit, quod et gravissima et fere continua aegritudine languens conventum vix sequi posset (610 Zus.). 611 Quadam vice dum gravissime infirmaretur, fratribus pro eo instanter orantibus aliquantulum convaluisse se sensit; congregatis autem fratribus dixit: 617 Quid tenebris miserum hominem? fortiores estis et invaluidis, parcite, quaeso, parcite et sinite me abire. — 625 A multis autem civitatibus vir Dei in episcopum electus, praecipue a civitate Ianuensi et civitate Mediolanensi, petentibus se (nec annuens nec improbe renuens) dicebat: se non esse suum (der Dichter las servum), sed aliorum servitio deputatum (634 Zus.). (Fratres autem ex consilio viri Dei sibi providebant et summi pontificis auctoritate muniti erant, ne quis gaudium suum ab iis tollere

635 Bi counseil of seint Bernard þan  
Pei wolde chese hem anoþur man.

VPpon a tyme wiþ good delyte  
He rod out to visyte  
Pe freres of Charthous —

640 Pat is an ordre glorious.  
Per wiþ gret deuocioun  
He tauht hem good edificacioun.  
But o þing þer was of liht repreue  
Pat þe prior of þe hous gon meue :

645 Pat þe sadel semed al forlet  
Pat seint Bernard inne set.

Pis þe prior tolde to  
On of his breþeren þo,  
And he þenne to seint Bernard

650 Spak þerof asturward.  
Seint Bernard þerof wondur had  
And þe sadul bringe to him he bad ;  
He hedde riden fro Cleruous  
Til he com to Charthous,

655 What maner sadel he rod inne  
Wuste he neuere, more ne mynne.

ON a tyme his way lay  
Al a dayes jurnay  
Bi þe lake of Lausan,

660 Pat knoweþ wel mony a man.  
He wente so þer al in þouht  
Pat þe lake sauh he nouht.

At niht whon his felawes eke  
Of þat lake gunne to speke,

659) Ms. Lansan.

He hem asked for his oun sake 665  
Pei schulde him telle wher was þe lake.  
Whon þat þey so asken him herde,  
Þey wondred muchel whi he so ferde.

PE heigenes of his name  
Wiþ meknes of herte he ouercame ; 670  
Al þe world miht him not reise :  
So he him self wolde dispreyse.

Of men he was holden mest,  
But he him self heold aller lest ;  
Euere mon wolde him putte forþ, 675  
But he huld him self lest worþ.

Oste tyme he wolde knowleche  
Pat, whon he herde of him gret speche  
And was among most honour 680  
And in þe peples feire fauour,

Bi him self he þhoute riȝt wel  
As mon þat weore chaunged eucriel,  
And he him self hedde such entent  
Pat he huld him as absent,  
And trouwed hit hedde ben a sweuen 685  
Pat falleþ on him þat slepeþ at euen.

But whon he was among symple men,  
As his breþeren weoren þen,  
Pat he mihte vse his mekenes 690  
Wiþ frendschipe and goodnes :  
Þen he wolde be wondur glad,  
As mon þat to lyf beo turned had.  
Euere a mon mihte him fynde  
Preyinge or redyng or writyng

posset — anders 635—6). — 637 Quodam tempore cum fratres Cartusienses (640 Zus.) visitasset et ipsi ab eo in omnibus plurimum aedificati fuissent, unum fuit quod praedicti loci priorem aliquantulum movit, scilicet quod sella, cui equitando insidebat, minus (der Dichter las nimis?) neglecta erat (et parum praefereus paupertatem). 647 Quod quum dictus prior uni ex fratribus et ille viro Dei retulisset, non minus ipse miratus, qualis esset sella, quaerebat; nam a Claravalle usque ad Cartusiam venerat et tamen, qualis esset sella, penitus ignorabat. — 657 Juxta lacum Lausannensem totius diei itinere pergens, penitus eum non vidit (aut se videre non vidit). 663 Cum enim sero facto de eodem lacu socii loquerentur, interrogavit eos ubinam lacus ille esset. Quod illi audientes plurimum admirati sunt. — 669 Vincebat sane in eo sublimitatem nominis humilitas cordis, nec tam poterat universus eum erigere mundus quam se ipse deicere solus. 673 Summus reputabatur ab omnibus, infimus ipse se reputans, et quem sibi omnes, ipse se nemini praeferebat. 677 Denique, sicut saepius fatebatur, inter summos quoque honores et favores populorum alterum sibi mutuatus (engl., als ob mutatus) hominem videbatur seque potius reputabat ab sentem, velut quoddam somnium suspicatus (686 Zus.); 687 ubi vero simpliciores fratres erant, et amica semper humilitate frui ibi se invenisse gaudebat et in propriam rediisse personam. 693 Semper autem inveniebatur aut orans aut legens aut scribens aut meditans

- 695 Or in good meditation  
Or to his breþeren in edificacion.  
Vppon a tyme he stod vp to preche  
To þe peple, and hem dude teche;  
Men herden him bisyliche  
700 And token his wordus deuoutliche.  
Whil he þus was in his prædicacion,  
Per ful on him such a temptacion  
Pat to him self: him þhouzte, he seide,  
As he auctorites forþ leide:  
705 »For þou præchest nou in þe best  
And þe her kneþ nou boþe mest and lest,  
On þe to loke þei ben bolde,  
Of hem alle wys þou art holde«.  
Whon he biþouzt him vppon þis,  
710 Temptacion he hit heold iwis,  
A luytel while stille he stod  
And biþouzt him on his mood  
Wher him weore bettere forþ to sey  
Or elles let of and go his wey.  
715 Þorwh Godus help, þat nul not fayle,  
Anon riht of good counsaille  
To þe temptour softeliche  
He seide þeos wordus wyslyche:  
»Beo þe made I not my biginninge,  
720 Ne for þe nul I make non endynges,  
And forþ þen astur deuoutliche  
He præchede þe peple bisyliche.  
A monk ones he hedde wiþ him.  
Þat in þe world was sum tym  
725 A ribaut and a pleyer grete,  
Whon þat he mihte wiþ felawes mete.

- Þe deucl him tempted so, certeyn,  
þat to þe world he wolde go ȝeyn.  
Whon Bernard sauh he wox so bolde  
þat he him noþing mihte wiþholde, 730  
He asked him, as he hedde iþriue!  
Hou he schapt him forte lyue.  
Anon he onswerd and gon to seye:  
»At þe echesse i con wel pleye:  
Þerwiþ schal I liue riht wel 735  
And winne þat me nedeþ euæridel«.  
Seint Bernard þen gon to him seye:  
»Zif i take þe þe chef moneye,  
Wiþ to pleye, woltou be my feer  
And come aȝein ȝer bi ȝer 740  
And parte wiþ me half þi wyunnyng  
And take þe to þurdel to þi liuyng?»  
Whon he þat herde, he was ful glad  
And þerof wiþ him god couenaunt mad.  
Seint Bernard in hyȝing 745  
Comaundet him twenti schilyng.  
He þenne þerwiþ went his wey,  
Wiþ his felawes in þe world to pley.  
Seint Bernard dude þis, for certeyn,  
Forte make him come aȝein: 750  
And so hit ful þe nexte ȝere,  
Anon riht as ȝe schul here.  
Þis mon went aboute faste to pleye,  
And lost faste his moneye,  
Atte laste he lost al togedere 755  
And leue hedde to pley him wiþ a fedre.  
To þe abbey ȝate þen he went,  
As a mon worþi beo schent.  
Whon seint Bernard þerof herde,

aut fratres verbo aedificans. — 697 Quadam vice cum populo prædicaret et omnes verba ejus attente ac devote susciperent, ejus animo quaedam talis irrepsit tentatio (704 Zus.): Vere nunc optime prædicas et ab hominibus libenter audiris et sapiens ab omnibus reputaris. 709 At vir Dei tali tentatione pulsari se sentiens, parumper substituit et an procederet vel finem faceret cogitare coepit, 715 statimque divino confortatus auxilio tentatori silenter respondit: Nec per te incepti nec per te dimittam. sicque securus prædicationem usque ad finem prosecutus est. — 723 Monachus quidam, qui in saeculo ribaldus fuerat atque lusor (726 Zus.), maligno stimulatus spiritu ad saeculum redire voluit. 729 Cum autem beatus Bernardus eum retinere non posset, interrogavit eum unde victurus esset. 733 Qui respondit: Ad taxillos ludere scio et inde vivere potero. 737 Et ille: Si tibi capitale commiseris, vis singulis annis ad me redire et mecum lucrum dividere? 743 Quod ille audiens gavisus est et se libenter sic acturum promisit. 745 Viginti igitur solidos ei dari præcepit, et ille cum illis abiit. Hoc autem faciebat vir sanctus, ut eum iterum revocare posset, sicut et postmodum factum est. 753 Ille igitur abiens totum perdidit (756 humor. Zus.) et ad portam confusus rediit. 759 Quo audito vir Dei ad eum laetus exiit

- 760 Ful gladly out to him he ferde  
And huld his lappe abrod, lauzwhyng,  
And asked him half his wynnyng.  
He seide: »fadur, nay nay,  
But I haue lost vr chef monay.
- 765 I preye ow for charite,  
For þat moneye tac nou me«.  
Seint Bernard of his godnesse  
Seide þus to him wiþ mekenesse:  
»Seþþe hit is so, beter me is
- 770 Take þe, þen leose al at onus«.
- SEint Bernard to a place wolde go,  
Vppon his hors he set him þo.  
Beo þe wei as he rod,  
He mette wiþ a boistes mon of mod;
- 775 Forþ wiþ him þen gon he walke,  
Of diuerse maters þei gurne to talke.  
Atte laste, wiþouten fable,  
Þei speken hou a mon schulde beo stable  
And þenke vppon non oþur þing,
- 780 Whyl he weore in his preying.  
Þe cheorl þerof hedde dispyt  
And bad he schulde him nouzt edwyt,  
He seide his herte was al stable,  
»And forte preye hit is nouzt able,
- 785 But hit beo wiþouten eny lettyng  
Of eny oþur maner þyng«.
- Seint Bernard caste þenne anon  
To ouercome his þresumpcion;  
»Pat i schal seo«, he seide, »parde!
- Wiþdrauh þe sumwhat from me, 790  
Þi pater noster loke þou biginne  
Wiþ al þe entent þat þe is inne;  
And zif þou mowe wiþ stable mende  
Wiþouten lettyng make an ende,  
Þe hors, forsoþe, þat i on sit, 795  
Zif þou soþ seye, þow schalt haue hit!  
Þou schalt bihote me bi þi fey  
Þat þou schalt þe soþe sey«.
- Þen wox he a wel glad monne, 800  
His hors he wende he hedde wonne.  
Hardiliche he wente him fro,  
His pater noster bigon he þo  
Wiþ as god wille and talent  
As he couþe, and good entent.  
He nas vnneþe þe middel ipast, 805  
Pat in his herte anon he cast  
Wheþer he mihte þe sadel craue  
Wiþ þe hors þat he schulde haue.  
Whon he abreid out of þat þouht,  
He wuste wel he was worpi nouht. 810  
He wente forþ to þat holy mon  
And tolde al to gedre þon  
What mater ful in his mende,  
His pater noster or he mihte ende,  
And zaf him to deuocioun, 815  
Forsok eke his þresumpcioun.
- HE hedde ischoren his kinnes man,  
Pat frere Robert men called þan:  
Pat men brouhten aftur in such deuocion

771—816) Dieselbe Erzählung findet sich in der Evangelien-sammlung des Ms. Vernon. 774) boystes st. boystous.

extenditque gremium, ut simul dividerent lucrum. 763 Cui ille: Nihil, pater, lucratum sum, sed etiam capitali nostro nudatus sum; si vultis, pro nostro capitali recipite me. 767 Cui Bernardus benigne respondit: Si ita, inquit, est, melius est ut hoc recipiam, quam simul utrumque perdam. — 771 Quadam vice dum beatus Bernardus iumento insidens aliquo pergeret, cuidam rustico, materia sic se offerente, de cordis instabilitate in oratione esset conquestus. 781 Quod ille audiens mox eum despexit et in orationibus suis cor firmum et stabile habere se dixit (im engl. andere Wendung). 787 Volens autem Bernardus eum convincere et a sua temeritate coercere, dixit: Sequestare paulisper a nobis et tota qua poteris intentione orationem dominicam inchoato: quam si absque aliqua cordis intentione et vagatione finire poteris, iumentum, cui insideo, tuum procul dubio mox habebis; tu autem mihi in fide tua spondeas, quod si aliud ibidem cogitaveris, hoc mihi aliquatenus non celabis. 799 Laetatus ille et tamquam iumentum jam lucratum se reputans, audacter secedit et se ipsum recolligens orationem dominicam dicere inchoavit. 805 Vix orationis explevit dimidium, et ecce importuna cogitatio de sella cordi suo se ingerit, utrum eam habere debeat cum iumento. 809 Quod ille advertens concitus ad Bernardum rediit (810 Zus.) et quid in ipsa oratione sollicitie cogitaverit indicavit, et de se postea temere non prae-sumsit. — 817 Frater Robertus ejus monachus et secundum saeculum propinquus in ado-



820 Þat he wente to þe abbey of Cloun;  
He wende he hedde idon riht wel,  
And was bigyled eueridel.

His fadur was war of þat gyle  
And suffrede hit a luytel whyle,

825 But he him biþouȝte atte laste  
And him to reuoken þen he caste  
To þe abbeye, as he wel wust,  
Per þat he was ischoren furst.

As Bernard a lettre gon to endyte,

830 Anoper monk also hit to write :  
As þei seten þer oute, in certeyn,  
Þer fel a gret drift of reyn;  
He þat þe lettre a writen scholde,  
For fere togedere he gan hit folde.

835 To him þen seyde seint Bernard :  
»Loke þou beo noþing aferd  
To write forþ, as a clerk,  
For þis is nou Godus werk«.  
Among al þe reyn þe lettre he wrot :

840 Þeron ful no drope, God hit wot,  
Hit reyned aboute oueral,  
But þeron ful nouþur gret ne smal.

IN a muȝstre þat he hedde mad,  
And a couent of beryng sad,

845 Hit biful þat mony anuyȝes  
þey hedden þerin þorwh noubre of  
flizes.

Whon þat com to Bernardus ere,  
»I hem curse, he seide, »al in fere«.

833) a = ha, haue. 866) Ms. wommonȝs. 870) Ms. ad st. and.

Vppon þe morwe alle weore founde  
Ded liggyng vppon þe grounde. 850

VPPon a tyme þe pope him sent  
To Melan to þis entent,  
Þer to dwelle a luytel whyle,  
Hem and heore chirche to reconcyle  
Þat dwelleden in þat cite, 855  
For þey hedden trespassed, parde.  
Þat dede he dude deuoutelye  
And was torned aȝeyn to Papye.

In þat cite þer was a mon  
Þat hedde to wyf an old wommon 860  
Þat þe fend so cumbred had  
Þat heo was verrey wod and mad.  
In hope of hele to seynt Bernard  
He hire brouhte afturward.

Anon riht in þat tyde 865  
Bi þe wommones mouþ he gan chide  
To seynt Bernard and gan to seyn :  
»Þou schalt not putte me out aȝeyn  
Out of þis luttel schepes bodi,  
Þat gnawep lekes a(n)d weodes wiþ foly«. 870  
Seint Bernard bad hem deuoutely

Þat to þe church of seint Syri  
Þei schulde hire lede tofore þat mele,  
Per þat heo mihte geten hire hele.

But seynt Syri on Godus part 875  
Þouhte to do worschipe to seint Bernard,  
And lete hire passe as heo com.  
And þei torned alle aȝein hom,

lescentia sua quorundam persuasione deceptus Cluniacum se contulerat. 823 Venerabilis autem pater postquam aliquamdiu dissimulavit, eundem statuit per epistolam revocare. 829 Quam cum sub divo dictaret et alius monachus eam ex ore suo conscriberet, subito inopinatus imber erupit, et hic qui scribebat chartam complicare voluit. 835 Cui Bernardus : Opus Dei est, scribere ne formides. Scripsit ergo epistolam in medio imbre sine imbre ; cum enim undique plueret, (ibidem tamen molestiam imbris virtus expulit caritatis). — 843 Cum quoddam monasterium, quod vir Dei construxerat, occupasset muscarum incredibilis multitudo, ita ut omnibus gravem molestiam generarent, ille dixit : Ego excommunico eas. Mane autem omnes pariter mortuas invenerunt. — 851 Cum a summo pontifice Mediolanum missus fuisset, ut ipsos cum ecclesia reconciliaret, et jam Papiam rediisset (856—7 Zus.), 859 quidam uxorem suam daemoniacam ad eum adduxit, 865 moxque per os miserae mulieris diabolus in contumelias ejus prorupit, dicens : Non me de agnicula (Graesse : anicula) mea hic porculos edens et brassicas devorans (sc. Bernardus, der Dichter bezieht diese Attribute auf agnicula) pellet. 871 At vir Dei ipsam ad ecclesiam beati Syri remisit, 875 beatus autem Syrus hospiti suo deferre voluit nec eidem aliquid curationis impendit, sicque iterum ad beatum Bernardum adducta est.

- And azeyn to seint Bernard  
 880 Pey hire ladden afturward.  
 Pe fend seide þan wiþ gret schout :  
 »Seint Syri me naþ not cast out,  
 Ne Bernard schal neuer þe mo«.
- Seint Bernard onswered anon riht þo :  
 885 »Nouþur Syri ne Bernard þe schal out  
 cast,  
 But Jhesus Crist atte laste«.
- Seint Bernard made his orisoun  
 To God wiþ gret deuocioun :  
 Anon þe fend þen gon to sey :  
 890 »Ful fayn wolde i go my wey  
 Out of þis luytel croume brid  
 Per mony day i haue me hid,  
 For nou i suffre muche wo,  
 And fayn wolde I henne go,  
 895 But i may not haue mi miht  
 For þe grete lord of riht«.
- Seint Bernard þenne asked þis word :  
 »Who is þat ilke grete lord ?«  
 Pe fend onswerde wiþ foul breþ :  
 900 »Hit is Jhesus of Nazareþ«.
- »Bernard him asked for þe nones :  
 »Sauh þou him euer? sei me at ones !«  
 And he onswerde þenne azeyn :  
 »Ze, ze haue i him seyn«,
- 905 »Where?« quap Bernard, »tel me þis !«  
 And he onswerde and seide : »in blis«.
- »In blis«, quap Bernard, »hastou be?«  
 »Ze, wite þou þat riht wel !« quap he.  
 »Hou«, quap Bernard, »ful þou þer fro?«
- »Wiþ Lucifer«, quap he, »and moni mo«. 910  
 Alle þeose wordus brode and coup  
 Pe fend spac wiþ þe wommones mouþ.  
 Bernard seide : »þen tel me þis,  
 Woldstou not gon azein to blis ?«  
 He made a mouwe, þat foule mate, 915  
 And seide : »nouþe hit is to late«.
- Þorwh preyere of seint Bernard þan  
 He went out of þat womman.  
 But as sone as Bernard was gon,  
 In to þe wommon he wente anon. 920  
 Hire hosebonde þenne anon riht  
 Aftur him ran wiþ fot liht  
 And tolde him in þat plas  
 Hou þat þe fend icomen azeyn was.  
 Seynt Bernard him tok a luyte bok, 925  
 A scrouwe iwriten on to lok,  
 And bad him byde not to longe  
 Aboute hire nekke hit forte honge.  
 And þat scrouwe was no more ne min  
 But þeose wordus on latin : 930  
 In nomine domini nostri Jhesu Cristi pre-  
 cipio tibi, demon, ne hanc mulierem amodo  
 contingere presumas —  
 Þat is to sei vnto þe ende :  
 »I þe comaunde, þou foule fende,  
 In vr lord Jhesu Cristes name,  
 Þis wommon þat þou ne touche ne tame —  
 No more loke þou beo so hardi«. 935  
 Whon þe hosbonde hedde so don soþly,  
 Pe fend nas so hardi afturward  
 To come azein, for seint Bernard.

V. 881 Tunc diabolus per os ejus garrire coepit ac dicere : Non me expellet Syrus nec ejiciet Bernardinus (Ed. pr. Bernardus). 884 Ad haec servus Dei respondit : Nec Syrus nec Bernardus te ejiciet, sed dominus Jesus Christus. 887 Mox ut ille orationem effudit, spiritus nequam dixit : Quam libenter egrederer ab hac anicula, graviter molestus in ea ! quam libenter egrederer ! sed non possum, quia non vult magnus dominus. 897 Cui sanctus : Et quis est magnus dominus ? Cui ille : Jesus Nazarenus. Ad quem vir Dei : Vidistine unquam eum ? Quo respondente : Etiam, — ait : Ubi eum vidisti ? Et ille : In gloria. Et sanctus : Et tu in gloria fuisti ? Quo respondente : Utique, — ait : Quomodo inde existi ? Et ille : Cum Lucifero multi cecidimus. Haec autem omnia voce lugubri per os vetulae omnibus audientibus loquebatur. Dixitque ei vir Dei : Numquid in illam gloriam redire velles ? At ille miro modo cachinnans ait : Modo tarde est. 917 Tunc orante viro Dei daemon de muliere exiit. Sed cum vir Dei inde recessisset, diabolus iterum ipsam invasit ; vir autem ejus post eum accurrens, quod acciderat indicavit. 925 Ille autem collo ejus alligari chartulam continentem haec verba praecepit : In nomine domini nostri Jesu Christi praecipio tibi, daemon, ne hanc mulierem amodo contingere praesumas. 936 Quod cum factum fuisset, ad eam postea non est ausus accedere. —

AT Aquitayne was a wommon  
 940 Pat a fend hedde so bigon  
 And idon so gret anuye,  
 Pat wiþ hire he dude lecherye —  
 Such a fend, as þe bok telleþ vs,  
 Is icalled Incubus.  
 945 Sixe zer so þe hire schent  
 And dude wiþ hire his talent.  
 Hit bifel vppon a day  
 Seint Bernard was comen to þat cuntray.  
 Þe fend hir bad »beo not so hardi  
 950 Seint Bernard þat þou come not nyȝ«;  
 He seide hit schulde hire profyte nouht,  
 And seide he hedde cast in his pouht  
 Pat, ȝif þat heo wente to him,  
 He wolde to hire beo ful grim  
 955 And, riht as he hedde loued hire wel,  
 He wolde hire pursue fers and cruel.  
 But neuerþeles þe wommon þon  
 Wente to þat holy mon  
 And wiþ seruhfol wepyng  
 960 Tolde him þe maner of doying.  
 »Wommon, he seide, in þe nome of þe  
 trinite  
 Tac nou here my staf to þe  
 And in þi bed loke þou hit lay;  
 What he may do þenne, let him assay«.  
 965 Þe wommon to hedde wente þat niht  
 And leide þat staf bi hire doun riht.  
 Þe fend þenne com anon,  
 Riht as he was iwont to don,

But he nas not so hardi  
 Hire bed to neihe, to ligge hire by, 970  
 But he hir manased þenne anon  
 Heo schulde abugge, wer Bernard gon.  
 Whon heo to seint Bernard tolde þis,  
 He called þe peple togedere iwis  
 And bad þat vche mon schulde fonde, 975  
 A brennyng candel holde in his honde.  
 Þer wiþ candel, bok and belle  
 Þey corsud þe foule fend of helle  
 And comaunded him in Godus name  
 He schulde no more hir neiȝe ne blame. 980  
 Þus was þe wommon wiþ good entent  
 Delyuered of þat encumbrment.  
 ÞE pope him sende, in certayn,  
 In to þe prouince of Aquitayn,  
 Þe duyk þerof, þat corsud was, 985  
 To reconcyle: þat was þe cas —  
 And meke to beo to holy churchē.  
 But he forsok þat werk to worche.  
 Seint Bernard to þe auter went,  
 To make þe holi sacrament, 990  
 And, while his masse he was aboute,  
 Þe corsud duyk stod þe churchē wiþoute.  
 Whon þe masse was come so neiȝ  
 Pat Bernard seide Pax domini,  
 Goddus bodi he tok þen 995  
 And leyde vppon þe paten,  
 Wiþ furi face and brennyng eȝe  
 He bar hit to þe duyk in heiȝe,

V. 939 Apud Aquitaniam quaedam mulier miserabilis erat, quae a quodam daemone petulante et incubo vexabatur. Sex enim annis abusus est ea et incredibili vexavit libidine. 947 Adveniente autem illuc viro Dei, daemon mulieri, ne ad eum accederet, vehementer minatur, quia nil ei prodesse posset et recedente eo ipse, qui fuit ejus amator, crudelissimus fieret persecutor. 957 At illa secure ad virum Dei accessit et, quae pateretur, cum multo gemitu enarravit. 961 Cui ille: Tolle hunc meum baculum et in tuo lectulo pone, et, si quid agere potest, agat. 965 Quod cum fecisset et in lectulo suo recumberet, adest ille continuo; sed nec ad consuetum opus nec ad ipsum cubile praesumit accedere, sed acerrime minatur, quod illo recedente se de ea atrociter vindicabit. 973 Quod cum illa Bernardo retulisset, ille populum convocavit et omnes candelas in manu accensas habere praecepit daemonemque cum universo qui aderat coetu excommunicavit ac ne ad illam vel aliam deinceps accessum haberet interdixit. 981 Sicque illa a tali illusionē penitus liberata est. — 983 Cum in eadem provincia vir sanctus legatione fungeretur, ut ducem Aquitaniae ecclesiae reconciliaret, et ille modis omnibus reconciliari renueret, 989 vir Dei ad altare celebraturus accessit, ipso duce tamquam excommunicato prae foribus expectante. 993 Cum autem Pax domini dixit, corpus dominicum super patenam ponit et secum tollit atque ignea facie et flammis oculis foras egreditur et verbis terribilibus comitem aggreditur.

To him þenne þeos wordus he spake  
1000 And seide : »vre wordus and us þou hast  
forsake,

We haue þe preyed, þou wolt not here.  
Perfore loke and seo nou heere  
Þat maydenes sone is and lord ful riht  
Of holichurche, and God of miht,  
1005 Þat þou hast persuwed so longe.  
Aske merci and vndurfonge :  
Heer is þi juge, seo and fele,  
To whom on kneo vche mon schal knele;  
Heer is þi juge hol and sum,

1010 In to whos hond þi soule schal cum.  
Him nou forsake oþur dispyse  
Þou wolt not on þe same wyse  
As þou hast herbefore  
Hem þat to þe han spoken herfore!  
1015 For Goddes seruauus þou wolt not here,  
I haue þe brouht him self, þi lord, lo  
here!

Zif þat þou maiht wiþ eny riht  
Wiþstonde; let seo nou al þi miht!  
Þe duyck wox þenne swiþe sore aferd

1020 And qwok, hond, foot and berd,  
Doun at his feet þer he fil,  
Meoke, to suffre al maner skil.  
Seint Bernard þenne, as he stod,  
Put him a luytel wiþ his fot

1025 And bad him rise, wiþ good reuerence  
To here Godus sentence.  
Þe emperour ros vp wiþ gret fere  
And herkned wel wiþ herte and ere

Al þat euere seint Bernard bad,  
And parfourned hit wiþ herte ful sad. 1030

VPpon a tyme, al in certayn,  
In to þe kyngdom of Germayn  
Seint Bernard tok þe wey forþword,  
For to seese a gret disscord .  
Þat was þer amongus hom. 1035

And whon þa(t) he þider com,  
Þe erchebisschop agein him sent  
A worþi clerk of good entent,  
Him to welcome curteisliche  
In to þat ilke bisschopriche. 1040

Whon þe clerk seynt Bernard mette,  
Loueliche þenne he him grette  
And seide : his lord him sente had,  
Him to welcome wiþ herte glad.

Seint Bernard onswerd wiþ dim entent : 1045  
»Anoþur lord, sire, þe haþ sent«.

Þe clerk wondred gretly þo  
Of his wordus, whi he seide so,  
And seide : »sire, al wiþ good hope  
From my lord þe erchebisschope 1050  
I am sent ow azayn,

Þat of ȝor comynge is riht fayn«.  
Seint Bernard seide ȝit eftsonus  
Qweynte wordus for þe nonus :

»Pou art bigyled, sone dere, 1055  
For a gretlore lord wiþouten were  
Sent þe to me aftur his list :  
Þat is vr lord Jhesu Crist«.

Whon þe clerk þis vndurstod,

1010) cum aus com corrigirt.  
1036) Ms. þa st. þat.

1027) Emperour, hier gesagt vom Herzog.

V. 1000 Rogavimus te, inquit, et sprevisti nos; ecce ad te processit virginis filius, qui est dominus ecclesiae quam tu persequeris; adest iudex tuus, in cuius nomine omne genu curvatur; adest iudex tuus, in cuius manibus illa anima tua deveniet; numquid et ipsum sicut servos ejus contemnes? resiste ei, si vales (1015—6 Wiederholung). 1018 Statimque dux totus irriguit et membris omnibus dissolutis ad pedes ejus protinus prosluit. 1023 Quem vir sanctus calce pulsans surgere jubet et Dei audire sententiam. Ille autem (engl. emperour für duyck) tremebundus surrexit et quidquid vir sanctus praecipiebat, protinus adimplevit. — 1031 Cum regnum Germaniae pro quadam magna sedanda discordia servus Dei intrasset, 1037 archiepiscopus quidam (so Ed. princ., Graesse liest Moguntinensis) venerabilem quandam clericum obviam ei misit. 1041 Cui dum clericus se sibi obviam a suo domino missum fuisse diceret, vir Dei respondit: Alius dominus misit te. 1047 Miratus ille, se nonnisi a suo domino archiepiscopo missum fuisse affirmabat (engl. dir.). 1053 Econtra servus Christi dicebat: Falleris, fili, falleris; major dominus est qui misit te, Christus. 1059 Quod clericus intelligens ait: Putas, quod monachus velim fieri? absit hoc a me! non cogitavi nec

060 He onswerde wiþ milde mod :  
 »Wenestou a monk þat i wolde be ?  
 God hit forbeode þat falle on me !  
 Hit com neuer gýt in my þouht,  
 Ne in myn herte falle schal hit nouht.  
 1065 But as þei wolken bi þe wey,  
 Seint Bernard tornde his herte, in fey,  
 þat he þe world þenne al forsok  
 And habyt of monk of him he tok.

VPpon a tyme þorwh Goddus miht  
 070 Seint Bernard hed schoren in a kniht  
 Þat in werres tofore hedde iswonke  
 And þenne was bicomme a monke.  
 Hit bifel sone afturward  
 Þat, as he folewed seint Bernard,  
 1075 Sodeynliche ful him vppon  
 A wonder gret temptacion,  
 Þat made him wondur sori  
 And of cher ful dreri.

On of his breþeren asked him þo  
 1080 What him mihte beo, to loke so.  
 He onswerde wondurliche  
 And seide : »i wot wel sikerliche,  
 Heraftur schal i not, parde,  
 Neuer in herte muri beu.  
 1085 Þat oþur monk in gret hizing  
 Tolde seint Bernard his seying.  
 Bernard preyed God wiþ deuocion  
 His monk delyuere of þat temptacion.  
 Anon þe monk wox al muri  
 1090 Þat tofore was so sori,

And gladdore of chere þen eni oþur.  
 Þen a monk, on was his broþur,  
 Blamed him for his heuynes  
 And bad him þenke on holynes.  
 »I seyde and onswerde sum tyme to þe 1095  
 Þat i schulde neuer glad be,  
 But nou i sey, sikerly,  
 In herte schal i neuer beo sori.

IN Ireland dwelled, sikerly,  
 A bisschop, was called seint Malachi, 1100  
 Þat seint Bernard louede wel  
 And endyted his lyf eueridel.  
 Whon seint Malachi ded was,  
 Bernard for him song an heiz mas —  
 Of Requiem i trouwe hit were, 1105  
 For a miracle þat ful pere.  
 God schewed to Bernard iwis  
 Þat Malachi was in blis,  
 And enspired him of an orisoun,  
 To seyn at his post-comoun. 1110  
 Aftur þe post-comoun was isonge,  
 He chaunged his orisoun wiþ his tonge  
 Of Requiem þat he schulde seie,  
 And seide of seint Malachie :

Deus qui beatum Maluchiam sanctorum  
 tuorum meritis coequasti, tribue quesumus  
 ut qui preciose mortis eius festa agimus uite  
 quoque imitemur exempla, per Cristum.  
 Þe chauntur hedde gret wondring 1115  
 Þat he fayled of his seying,  
 And made signe, as he stod a ferre :

adscendit super cor meum. V. 1065 (Quid plura?) In eodem itinere saeculo valedfecit et a viro Dei habitum suscepit. — 1069 Cum quendam militem valde nobilem ad ordinem recepisset, et virum Dei quodam tempore sequeretur, gravissima coepit tentatione pulsari. 1079 Cum autem eum quidam de fratribus tam tristem videret, causam tantae tristitiae requisivit. Cui ille respondit: Scio, inquit, scio, quod nunquam amplius laetus ero. 1085 Quod verbum cum dictus frater ad servum Dei retulisset, ille pro eo attentius oravit, statimque ille frater, qui tam graviter tentatus et tam tristis erat, tantum caeteris apparuit jucundior et hilarior quantum prius caeteris tristior. 1092 Cum autem ei (dictus) frater verbum moestitiae, quod locutus fuerat, amicaliter improperearet, ille respondit et dixit: Etsi tunc dixi: nunquam amplius laetus ero, sed nunc dico: nunquam amplius tristis ero. — 1099 Cum sanctus Malachius, episcopus Hyberniae, cujus vitam plenam virtutibus ipse descripsit (1101 Zus.), ad Christum feliciter in monasterio suo migrasset, et vir Dei pro eo hostiam salutarem offerret (1105—6 Erkl. des Dichters), 1107 gloriam ejus Deo revelante cognovit et eodem inspirante post communionem formam orationis mutavit (1113—4 Zus.), laeta voce sic dicens: Deus qui beatum Malachium sanctorum tuorum meritis coaequasti, tribue, quaesumus, ut, qui pretiosae mortis ejus festa agimus, vitae quoque imitemur exempla. 1115 Cui dum cantor innueret quod erraret, ait: Non erro, sed

- Of his orisoun he dude erre.  
And he seide : ~~mi~~ wot wel  
1120 Pat i erre neuer a delc.  
Pe chauntur ful adoun al mete  
To þe grounde, to cusse his fete.  
ONus in a lenton tym  
Men of Tirone visyted him.  
1125 Pen he hem preyed goodliche  
Pei schulde hem abstine deuoutliche  
Vppon heize feste dawes  
From vanytes and nice plawes.  
But þei nolden on none maner  
1130 Graunten him his preyer.  
Penne he comaundet hem þe wyn,  
Such as he hedde, good and fyn.  
And whon þat þe coupe was brouht,  
He seide, as hit was in his þouht :  
1135 »Drynkeþ nou þor soules drynke !«  
Pen on þat word þei gonne to þenke.  
Whon þei hedden dronke sweteliche,  
Pei weoren al chaunged, verrelliche :  
Of wyldenesse tok þei non hede,  
1140 But serued God, to gete hem mede.  
ATte laste þe day com neize  
Pat seint Bernard schulde on dyze.  
To his breþeren þen he gon say :  
»Preo þinges loke ze kepe al way,  
1145 Pat I haue kept in my liuyng,  
As I leue to my wityng :  
I nolde neuere sclaunderd more ne lesse  
And, gif eny aros, I wolde hit cesse ;
- I zaf lasse credence to myn owne wit  
Pen to oþur mennes zit ;  
And gif þat me hurted eny mon,  
Veniaunce þerof asked i non.  
Loke þat ze kepen wel also  
Peos preo same þinges euermo,  
Pat is : charite and mekenesse  
And pacient beo to more and lesse.  
Peos preo þinges i leue to zou,  
Þerfore kepeþ hem riht wel nou !«  
Miracles he wrouht in toun and felde,  
An hundred and sixti munstres he belde,  
Bokus and tretes he compyled  
And mony a mon he reconcyld.  
Heer in þis world liuede he  
Aboute sixti wintres and þre.  
He laste þis lyf and speche of word  
In þe zeer of þe daie of vr lord  
A þousund and hundred fifti and þre,  
And from his breþeren passed he,  
To God, þat is of mihtes most,  
Deuoutliche he zald þe gost.  
Aftur þat he was ded, iwis,  
To mony a mon he schewed his blis.  
TO an abbot of an abbay  
He apered : þat he wel say —  
And bad him anon riht þare  
Him to suwe he schulde not spare.  
Pe abbot dude as he him bad,  
And forþ wiþ him þen he him lad.  
Penne sone aftur hit biful

1124) Tirone als Eigenname, vgl. Susurron in Paula V. 52.

novi quod dico. Deinde accedens sacra ejus vestigia osculatur. — 1123 Cum, instante quadragesima, a multis fuisset tironibus (!) visitatus, rogavit eos ut in illis saltem sacris diebus a suis vanitatibus et lasciviis abstinere. 1129 Quibus nullo modo acquiescentibus, jussit iis propinari vinum, dicens: Bibite poculum animarum. (1136 Zus.). 1137 Quo hausto, subito mutati recedunt et, qui modicum tempus denerant, totum tenipus vitae suae Deo dederunt. — 1141 Tandem beatus Bernardus morti feliciter appropinquans, ait fratribus suis: 1144 Tria vobis observanda reinquo, quae in stadio praesentis vitae, quo cucurri, memini me pro viribus observasse: nemini scandalum facere volui et, si aliquando incidit, celavi ut potui; minus semper sensui meo quam alterius credidi; laesus de laedente nunquam vindictam expetii: ecce caritatem, humili aitem et patientiam vobis relinquo. 1159 Denique postquam multa miracula perpetrasset et CLX monasteria construxisset multosque libros et tractatus compilasset (1162 Zus.), consummatis vitae suae diebus circiter LXXIII annis anno domini MCLIII inter filiorum manus obdormivit in domino. 1171 Post obituum suum multis gloriam suam manifestavit. 1173 Cuidam enim abbati in quodam monasterio apparuit et ut sequeretur admonuit. Qui abbas cum sequeretur, dixit ei vir Dei: Ecce ad montem Libani venimus, et tu hic manebis, ego autem illuc ascendam.

- 180 Pat þei comen to a gret hul.  
 Seint Bernard seide : »to me entende,  
 Vppon þis hul i mote astende,  
 But i þe telle wiþouten weer  
 Pou most dwelle stille riht heer«.
- 185 Þe abbot him asked penne, wharto  
 He wolde steih vp on þat hul so.  
 Þen he seide : »zif þou wolt here,  
 Þider i go nou forte lere«.  
 Þe abbot him askede wiþ wondring :
- 190 »Fadur, what neodeþ þe of leorning?  
 We trouwen þat of connyng  
 Beo not such anopur lyuynge«.  
 And he onswerde wiþ pacience :  
 »Heer nis no verrey science,  
 195 Ne no verrey knowyng
- Wel neih of no maner þing;  
 Aboue of science is al fulnes,  
 Aboue is verrey knowyng of soþnes«.  
 Whon þat he him þus hedde told fore,  
 Þe abbot of him seih no more. 1200  
 He tok good hede what day þat was,  
 To wite what wolde falle of þat cas.  
 And he fond soply atte last  
 At þat same day seint Bernard fast  
 Out of þis world to God aboue, 1205  
 Of whom euere he hedde set his loue.  
 Mo miracles þen mon may telle  
 God wrouhte for him, as clerkes wite wel.  
 God for þe loue of seint Bernard  
 Of heueneriche blisse zeue us part! 1210  
 AMEN.

## 6. S. Augustin.

- SEint Austin was nempned þat name  
 For þreo causus of gret fame :  
 Þe furst is excellence of dignite,  
 Þe secunde is feruour of loue & charite,  
 5 Þe þridde is for þe kynde interpretacioun  
 Of þat name of gret renoun.  
 Whi? furst for excellence of dignite,  
 For, riht as þe emperour Augustus in his  
 mageste  
 Grettur is þen eny opur kyng,  
 10 Riht so was Austin in his teching  
 Tofore opur doctours excellent  
 1182) Ms. a stende st. ascende.
- In declaryng holy writtes entent.  
 Þefore, whon opur doctours her  
 Weren liknet to þe sterres cler,  
 As Daniel witnesseth in his boke,  
 Seyzing þus, whose luste to loke : 15  
 »Þei þat techen mony men rihtwysnes  
 Ben lyk þe sterres in clernes«;  
 But to þe sonne is Austyns liknyng,  
 As witnesseth þe epistle þat we of him syng,  
 þat seiþ : »he schon as sonne schinyng 20  
 In Godus temple wiþ his techyng«.  
 Þe secunde cause is, as I seide aboue,

V. 1185 Interrogatus ab eo ad quid vellet adscendere: Discere, inquit, volo.  
 1189 Miratus ille: Quid, inquit, vis discere, pater, cui nullum hodie in scientia credimus esse secundum? Et ille: Nulla hic scientia, nulla veri cognitio: sursum scientiae plenitudo, sursum vera notitia veritatis. 1199 Et in hoc verbo disparuit. Ille autem diem notavit et tunc virum Dei Bernardum de corpore migrasse invenit.  
 1207 Multa autem alia et paene innumerabilia miracula per servum suum Deus operatus est. —

6) S. Leg. Aur. c. 124: de sancto Augustino. Der Text Grässe's enthält leider manche offenbare Unrichtigkeiten. V. 1: Augustinus hoc nomen sortitus est vel propter excellentiam dignitatis vel propter fervorem dilectionis vel propter etymologiam nominis. 7 Propter excellentiam, quoniam, sicut Augustus praecelebat omnes reges, sic et iste excellit omnes doctores (secundum quod dicit Remigius); 13 unde alii doctores comparantur stellis, Daniel. XII: Qui ad justitiam erudiant multos quasi stellae etc. —, hic autem comparatur soli, sicut patet in epistola, quae de eo cantatur: Quoniam sicut sol refulgens sic ipse refulsit in templo Dei.

Feruour in charite and loue :  
 25 For, as þe moneþ of August to his meete  
 Passeþ opure in gret hete,  
 Riht so seint Austyn his herte wiþinne  
 Wiþ heuenliche loue, forsoþe, dude  
 brinne.  
 Perfore to God al in good feiþ  
 30 In þe bok of his confessions he seiþ :  
 »Min herte, lord, þou hast, ich wot,  
 Wiþ þi charite (i)schot«;  
 And »opurwhile þou putttest me  
 In an affeccioun nouwt wonte to be  
 35 Wiþinne me, i not forsoþe þer is  
 Such a maner of swetnis;  
 Þe whuche parfourned zif þat hit be,  
 I not what hit schal beo in me,  
 But as a þing þat in þis lyf  
 40 Ne is nouht, so mot i pryf«.  
 Þe þridde cause makeþ mencion  
 Of his names interpretacion :  
 For, as þe bok telleþ vs,  
 Þis name Augustinus  
 45 Of »augeo auge« mad hit is :  
 Þat is on Englisch »to eche«, iwis,  
 And of þis word : »austy«, parde :  
 Þat is on Englisch »a cite«,  
 And of þis word : »ana«, in cerleynt :

Þat is »aboue« forte seyn ; 50  
 Augustinus is to seyn, in verite,  
 As hose seiþ : echyng þe heize cite.  
 Perfore of him men rede and synge  
 Þat he passeþ opere in echinge  
 Of þat ilke grete cite, 55  
 Þorw Godus grace and charite.  
 Perfore of him hit is iseid  
 In Glosarie — þat is a bok ofte leyd —  
 Þat Austyn was wondur gret in liuyng  
 And more cler þen opure in teching 60  
 And celi mon he was in blis.  
 Clerkes recorden of him þis.

Austin þe doctour, þe noble man,  
 Boren was in þe prouince of Affrican  
 In þe cite of Chartous, 65  
 Of worschipful kunreden and glorious ;  
 His fader men called Patrik,  
 And his modur hihte Monik.  
 He was so lernd in vche art  
 Þat of hem he hedde so gret part 70  
 Þat he was a filosofre and a rethor,  
 On þe greste þat þenne was bor :  
 For Aristotiles bokes and opur moni on  
 He radde wiþoute teching of mon,  
 As he witnesseþ in his bok 75

32) Ms. so hot st. (i)schot, vgl. v. 447.  
 65) Chartous ist in dieser Leg. Carthago.

33 ff.) dies ist ein neues Citat.

35) Ms. in not st. i not.

V. 23 Secundo propter fervorem dilectionis, quoniam sicut mensis Augustus valde fervet aestu caloris, sic et ipse valde incaluit igne divini amoris; 29 unde ipse in libro confessionum de se dicit: Sagittaveras tu cor meum caritate tua etc.; iterum ibidem: Aliquando intromittis me in affectum multum inusitatum introrsus, nescio ad quam dulcedinem; quae si perficiatur in me, nescio quod erit, quod vita ista non erit (Graesse: si vita aeterna non erit). 41 Tertio propter etymologiam nominis: dicitur enim Augustinus ab augeo (46 erkl.) et astin, quod est civitas, et ana (ἀνά), quod est sursum; inde Augustinus quasi augens supernam civitatem, unde de eo cantatur: Qui praevaluit amplificare civitatem etc. (Der nun folg. Satz ist im engl. nicht übersetzt: De qua civitate ipse dicit in libro XI de civ. Dei: Inest civitati Dei et origo et informatio et beatitudo, quoniam, si quaeratur unde sit, Deus eam condidit, si: unde sapiens, a Deo illuminatur, si: unde felix, Deo fruitur; subsistens modificatur, contemplans illustratur, inhaerens jucundatur: videt et amat, in aeternitate Dei viget, in veritate Dei lacet, in bonitate Dei gaudet.) 57 vel, ut dicitur in Glossario: (Augustinus dicitur magnificus, felix, praeclarus; fuit enim magnificus in vita, praeclarus in doctrina, felix in gloria (!). 62 (Ejus vitam compilavit Possidonius Calamensis episcopus, ut dicit Cassiodorus in libro de viris illustribus). — 63 Augustinus doctor egregius in provincia Africana civitate Carthaginiensi ortus, ex honestis valde parentibus, scilicet patre Patricio, matre Monica genitus, in liberalibus artibus sufficienter edoctus fuit, adeo ut summus philosophus et rhetor luculentissimus haberetur. 73 Nam libros Aristotelis et omnes libros liberalium artium, quoscumque legere potuit, per se didicit



- Of confessiouns, hose luste to lok :  
 Per he seip, as ze mowe here,  
 Riht clene on þis manere :  
 »Of artes þe bokes alle,  
 80 Þat liberales clerkes don calle,  
 As a seruauwt of wikked couetyse  
 Aftur myn oune wit and auyse  
 I radde al way and vndurstod  
 Al þat i radde wiþ wyld mod«.  
 85 Þis was also his seying  
 Þat of þe art of spekyng and of endy-  
 tyng,  
 And of þe mesures of figures and musek,  
 And of alle þe noubres ek,  
 Wiþouten eny gret lettyng  
 90 He vndurstod in his redyng  
 Wiþouten monnes teching  
 Or eny oþur witeryng :  
 »And þou, lord God, wost riht wel  
 Þat al hasty lernyng eueridel  
 95 And þe scharpe maner of lernyng  
 Is þi grace and þi giuynge.  
 But neuþeles on þat wyse  
 Tofore þat tyme dude i to þe no sacrifice ;  
 Hit is soþ þat science wiþouten charite  
 100 Edefyep not, but makeþ a mon bilowen,  
 parde«.
- Þat þulke tyme heolden þe Manichees,  
 Þat heretykes weren, wiþouten les :  
 For þei affermed sikerlye 105  
 Þat Crist nas bote a fantasye,  
 And þei forsok þat alle men  
 Schulde rise in flesch, to lyue azen,  
 At þe dredful day of dom,  
 Whon vs to juge Crist schal com. 110  
 Þeos opiniouns heolde nyne zer,  
 He and þe Manachees in feer.
- WHon he was nine and twenti zer old  
 And of witte was waxe al bold,  
 He studied faste and gon to look 115  
 Vppon a filosofres bok :  
 Þer he radde iwriten in verite :  
 A mon schulde dispise þis worldus vanite.  
 Þe bok lyked him swiþe wel,  
 But, for he fond þerin neuer a del 120  
 Iwriten of vr lord Crist,  
 Sori he was, þauh no wiht wist ;  
 A luitel sauour of him he hed cauht,  
 As his modur hedde him tauht.  
 His modur for him wept euer fast, 125  
 For he schulde torne atte last  
 To þe vnite of þe seip —  
 As þe bok vs telleþ and seip.
- INto an errour þenne he fil  
 Þat mony a monnes soule dude spil,  
 IN þe bok of his confessiones  
 Þe soþe is writen for þe nones : 130

77) Ms. sayz st. seip.

116) sc. Cicero.

100) Ms. bi lowen st. blownen? oder bolwen?

111) heolde = heold he.

et intellexit. sicut in libro confessionum testatur dicens : 79 Omnes libros, quos liberales vocant, tunc nequissimus malarum cupiditatum servus per me ipsum legi et intellexi, quoscunque legere potui. 85 Item in eodem : Quicquid est de arte loquendi et disserendi, quicquid de dimensionibus figurarum et de musicis et de numeris, sine magna difficultate nullo hominum tradente intellexi (engl. indirect). 93 scis, tu domine Deus meus, quia celeritas intelligendi et discendi acumen donum tuum est, sed non inde sacrificabam tibi : verum, quia scientia sine caritate non aedificat sed inflat. — 101 In errorem Manichaeorum, qui Christum phantasticum fuisse affirmant et carnis resurrectionem negant (102. 109—110 Zus.), incidit et in eo per annos IX (dum adhuc adolescens esset) permansit. (Ad has etiam nugae adductus est ut arborem fici plorare diceret, cum ab ea folium vel ficus tolleretur). 113 Cum igitur esset annorum XIX (engl. unrichtig XXIX) et quondam librum cuiusdam philosophi (sc. Ciceronis), in quo vanitas mundi contemnenda (et philosophia appetenda) dicebatur, perlegeret, ex hoc quidem liber plurimum placuit, sed quia nomen Jesu Christi, quod a matre imbiberat, ibi non erat, dolere coepit ; mater vero eius plurimum flebat et ipsum ad unitatem (al. veritatem) fidei reducere satagebat (128 Zus.). 129 Quadam igitur vice, ut legitur in libro III confessionum, vidit se stare in quadam linea lignea licet tristem et quidam ei juvenis adstitit et causam tantae tristitiae requisivit ; quae

His modur þrouhte þat heo stood  
 Vpon a tyme wiþ entent good  
 In an euen forþriht lyne  
 Þat hedde beo marked wiþ þred of twyne,  
 135 And, þouh heo weore in herte sori,  
 Heo sauh bi hire stonde a child louely,  
 And asked hire þe cause whi  
 Þat heo was so sori.  
 And heo onswerde riht anon :  
 140 »I weope for Austin, my son :  
 I drede euer of his leosyng,  
 But God beo his helpyng«.  
 Þe toþur onswerde : »noþing so !  
 Beo riht siker and leue þi wo,  
 145 For þer as þou art þer is he.  
 Leeue wel ! hit schal non oþur be«.  
 And as heo loked hire bisyde,  
 Heo sauh anon riht in þat tyde  
 Hou þat Austin stod hire by.  
 150 And heo him tolde þen openly  
 Hou on seide to hire parde :  
 Þer as þou art þer is he.  
 And he onswerde : »nay, modur, nay,  
 He seide riht þus, as i leue may :  
 155 Þer as I am þer art þou«.  
 And heo seide : »sone, þou gabbest nou !  
 For hit nas not iseid to me :  
 Þer as he is þer art þou, parde,  
 But : þer as þou art þer is he —  
 160 Þat was þe word was seid to me«.

His modur wiþ riht good entent  
 Preyed a bisschop, verreyment,  
 For hire sone þat he schulde preye  
 Þat he weore brouht in to rihte weye.  
 Of hire preyere he lihtly dude lete, 165  
 But seide to hire as a prophete :  
 »Fare wel, he seide, and haue no fere !  
 For an impossible þing hit were  
 Þat tat child ilost schulde beo  
 For whom þi teres so faste doun fleo«.  
 170  
 AT Chartouse he tauhte mony zeres  
 Rethorike to his scholeres.  
 Þen priueliche aftur his oun dome  
 He stal away and wente to Rome,  
 Þat his modur schulde not wite, 175  
 Leste heo þerfore wiþ him hedde flite.  
 Per ful to him gret repeyre  
 Of clerkes, to lerne boþe wel and feire.  
 Þat same tyme men-of Melan  
 To þe prefecte of Rome senden þan, 180  
 Hem to seenden witerlike  
 A doctour in rethorike ;  
 Bisschop þat tyme wiþouten glose  
 Of Melan was seint Ambrose.  
 Þenne wiþ good entent and fyn 185  
 To Melan was sent seint Austyn.  
 On him was euer his modur þenkyng,  
 And, forte seo him, com wiþ hyzing,  
 Forte herken of his stat.

137) and relativisch. 169) Ms. þat tat st. þat þat.

cum diceret : Perditionem mei filii deploro ; ille respondit : Esto segura, quia ubi tu ibi ille — et ecce continuo filium suum juxta se stare vidit. 150 Hoc cum Augustino retulisset, ille ait : Falleris, mater, falleris nec sic tibi dictum est, sed : ubi ego ibi tu. Econtra illa dicebat : Non, fili, mihi dictum est : ubi ille ibi tu, sed : ubi tu ibi ille (Grässe liest unrichtig : Non, fili ; mihi . . . sed non : . . .) 101 Rogabat igitur sedula mater (quasi importuna) quendam episcopum (sicut in eodem libro confessionum Augustinus testatur), ut pro filio suo intercedere dignaretur. Qui (tanta quodammodo importunitate devictus) prophetica voce respondit : Vade segura, quia impossibile est ut filius tantarum lacrymarum pereat. — 171 Cum autem apud Carthaginem multis annis rhetoricam docuisset, occulte matre nesciente Romam venit et ibi discipulos congregavit. (Cum autem mater usque ad portam eum secuta fuisset, ut aut eum retraheret aut secum iret, ipse eam decipiens nocte latenter recessit ; quod illa mane considerans aures Dei clamoribus implebat ; quolibet autem die, mane et vespere, ad ecclesiam ibat et pro filio orabat — im engl. fehlt dieser Satz, der in dem lat. Text des Dichters gefehlt zu haben scheint). 179 His temporibus Mediolanenses (Grässe liest unrichtig : Athenienses), a (Symmacho) praefecto Romanorum petierunt sibi doctorem in rhetorica destinari. Praesulabatur tunc ibi vir Dei Ambrosius et ad preces Mediolanum illuc (!) mittitur Augustinus. 187 Mater autem eius quiescere non valens cum multa difficultate ad eum venit et ipsum jam nec vere

- 190 But þen wox heo sumwhat mat,  
For heo fond him not fulliche holdyng  
Wiþ þe Manachees erryng  
Nouþur fulliche in rihte wei  
Of alle cristene mennes fei.
- 195 Whon he com to Melan,  
Þerof was glad moni a man,  
And for þe bisschop seint Ambrose  
Was a mon of gret lose  
And preched ofte swiþe wel
- 200 To alle maner of pepel,  
Austin hedde gret likyng  
Forte go here his preching.  
Ambrose in his sarmoun  
Hedde euer gret discrecioun
- 205 Pat aʒeyn þe heresyas on Manachees,  
Nouþer fore, nouþur more no les  
He nolde him entremete ne seye,  
But take raþur anouþur weye.
- VPpon a tyme, þauh, afturwarde
- 210 Ambrose disputed wondur harde  
Aʒein þat ilke heresy, e  
Wiþ strong resun hit to distruye;  
So longe he spac of þis mateer  
Pat Austyn þhouzte his seizing cler
- 215 And from his herte outurliche  
Putte þulke heresy, verreyliche.  
What ful afturward of þat,  
In þe bok of *confessiouns* he telleþ sum-  
what
- And seiþ: »whon I þe kneuh furst ariht,  
Þe syknesse þou beetest of my siht, 220  
Schynynge wiþinne me wondurliche,  
And I for fere qwok, troweliche,  
I fond fro þe þat fer I was,  
As in a kyngdam of vnlikenes,  
As i hedde herd a vois from hiht 225  
Pat to me hed seid þus riht:  
To grete men I am þe mete,  
Bileue: and me þen þou schalt ete!  
But in to þe þou schalt not chaunge me,  
As mete þat þou puttest in to þe, 230  
But i schal make bi charite  
Pat þou schalt beo chaunged in to me«.
- WHon he Cristes weyes lyked wel,  
Zit þe streitnesse schomed him sumdel.  
God putte in to his þouht þan 235  
Pat he schulde go to Simplician —  
In whuche mon þat tyme was  
Muche good liuynge and Godus gras, —  
Forte telle him his herte brennyng  
To leorne þe maner of good liuynge, 240  
Hou he miht best day bi day  
Rihtfulliche gon in Godus way.  
For þe loue of God, vr lord,  
Al þat he dude in þis world  
Hit him displeded outerly 245  
For þe swetnesse of him an heiz  
And for þe swetnesse of his hous,  
Pat he louede, so glorious.
- 205) Ms. on st. of. 206) Ms. non þer fore st. nouþer fore oder nouþer þerfore.

Manichaeum nec vere catholicum reperit. V. 195 Coepit autem Augustinus beato Ambrosio adhaerere (196 Zus.) et ejus praedicationes frequenter audire. Erat autem valde in praedicatione suspensus, ne quid contra ipsam Manichaeorum haeresin vel pro ipsa diceretur (!) 209 Quadam enim (!) vice contra illum errorem Ambrosius diutius disputavit et ipsum apertis rationibus et auctoritatibus confutavit, ita, ut error ille a corde Augustini penitus pelleretur. 217 Quid autem post hoc sibi contigerit, ipse in libro confessionum narrat, dicens: 219 Cum te primum cognovi, reverberasti infirmitatem adspectus mei, radians in me vehementer, et contremui (amore et) horrore et inveni me longe esse a te, in regione dissimilitudinis, tanquam audirem vocem (tuam) de excelso: cibus sum grandium, cresce (der Dichter las crede) et manducabis me, nec tu me mutabis in te, sicut cibum carnis tuae, sed tu mutaberis in me. — 233 Cum autem (sicut ibidem refert) via Christi sibi placeret, sed per istas angustias adhuc ire pigeret, immisit dominus in mentem ejus ut ad Simplicianum, in quo lucebat lux: divina scilicet gratia, pergeret, ut sibi aestus suos secum conferenti proferret, quis esset aptus modus vivendi ad ambulandum in via Dei, (in qua alius sic, alius sic ibat). 243 Displcebat enim ei quidquid agebat in saeculo, prae dulcedine Dei et decore domus ejus, quam dilexit. 249 Simplicianus autem coepit eum hortari, ipse

Simplician, þat noble man,  
 250 Bigon to amonesten him þan,  
 And so he dude him self also,  
 Seint Austyn, and seide þo :  
 »A, hou moni children ben þer now  
 And maydens þat han imad a vou,  
 255 Þat seruen God in holy churche  
 And mony a good dede don worche!  
 And þou maizt not beo he  
 Þat may do as he and heo?  
 Or elles þeos men and þeos wymmen  
 260 So mihti of hem self ben  
 Þat þei mowen so do þis,  
 And nouht in God, þat almihti is?  
 Wherto stondeþ þou in þi self as ouzt,  
 And zit ne stondeþ þou riht nouht?  
 265 Caste þi self in him anon,  
 And he schal þe take to him al on  
 And, for þat þou art not i wele,  
 He him self wol þe helex.

AMong þis speche boþe more and min  
 270 Þei hedden muynde of on Victoryn,  
 Þat Simplician wiþ glad cher  
 Tolde Austyn on þis maner  
 How þat he wuste wel þan  
 Þat Victorin was an hepen man  
 275 And, for of wit he was so sage,  
 Þer was imad an ymage  
 Of him and set vp at Rome  
 For worschip of his wisdomes,  
 And he wolde seye ofte among men

303) tornynge st, troublinge?

quoque se ipsum hortari et dicere: Quot pueri et puellae intra ecclesiam domini Deo seruiunt, et tu non poteris quod iste et iste? an vero iste et iste in se ipsis possunt et non in Deo suo? quid in te stas et non stas? projice te in eum et excipiet te et salvabit te. 269 Inter horum colloquia memoria Victorini in medium venit; unde exhilaratus Simplicianus narrat, qualiter ibidem adhuc gentilis ob sui sapientiam Romae (quod maximum tunc erat,) statuam in foro meruisset et qualiter se saepius christianum dicebat; cui quum Simplicianus diceret: non credo nisi te in ecclesia videro, ille jocando dicebat: numquid parietes faciunt hominem christianum?; tandem dum ad ecclesiam venisset et ei (tamquam verecundo occulte) liber, ubi erat symbolum fidei, (ad legendum et pronuntiandum, ut tunc moris erat,) datus fuisset, ille (in altum adscendit et) alta voce pronuntiavit, (mirante Roma, gaudente ecclesia, omnes autem subito perstreperunt: Victorinus, Victorinus, cito sonuerunt et cito siluerunt.) — 293 Tunc etiam ab Africa quidam amicus Augustini, nomine Pontianus, supervenit et vitam et miracula illius magni Antonii, qui nuper (in Aegypto) sub Constantino imperatore defunctus fuerat, recitavit. 301 Horum exemplis Augustinus vehementer exarsit ita, quod socium suum Alipium tam vultu quam mente turbatus invasit et fortiter exclamavit: Quid patimur, quid audimus? surgunt indocti et coelum rapiunt, et nos cum

þat he was ful cristen, 280  
 Simplician wolde seie: »parde!  
 I leeue hit not, til i þe se  
 In holy churche wiþ charite  
 And beo, as cristene men beu,  
 Bourdyng he wolde aske þan 285  
 Wheþer þe walles maden a cristen man;  
 Atte last to churche he went,  
 And him was a bok brouht, verreiment,  
 Vppon þe whuche was writen þe crede:  
 Þen al aloud he gan hit rede, 290  
 Þat alle men miht him here,  
 Til he hedde pronounced al ifeere.

ANoþur frend of Austines eke  
 Com to him out of Aufreke,  
 Þat was icalled Poncian, 295  
 And he him tolde þe lyf of an holi man  
 And þe miracles also,  
 Þat seint Antonym men called þo,  
 Þat ded was tofore in good hour  
 In Constantines tyme, þe emperour. 300  
 Þoruh þeose ensaunples loue hed him

take  
 And brenneþ him wiþinne for Godus  
 sake,

And his tornynge was so cler  
 Boþe in pouzt and in cheer  
 Þat on his felawe wiþ open lippe, 305  
 Þat men called þo Alippe,  
 Þen he cried an heih to his ere:  
 »What suffre we, what do we here?

Lewed men rauisschen heuen ful welle,  
 10 And we, þat ben lettred, ben dreist in  
       helle.  
 Wheþer we schul schone nou for scham,  
 For þei ben tofore, to suwen ham?  
 In to a gardyn þenne he ran  
 And vndur a fyge tre he leide him þan  
 15 And þer wiþ bitter wepyng  
 He made gret deol and serewyng.  
 His bok witnesset of confession  
 Þat þer he cried wiþ deuocion:  
 »Hou longe, hou longe schal i sorewe  
 20 For to morwe and to morewe?  
 Now soffre a luitel þat hit mot be.  
 þeose wordes risen al of charite,  
 Him þouhte he hedde to longe iben  
 From him þat made alle þing and men.  
 25 Of his slouþe in þat doying  
 He made þus his pleynyng:  
 »Allas to me! hou heih þou art in þin  
       heihnesse  
 And hou deop in þi deopnesse!  
 From vs þou wolt neuermore be,  
 30 And vnneþe we wole come to þe.  
 Do þou now, lord, and also make  
 To stire vs, and calle azeyn, þat þou ne  
       slake!  
 Tac þou hede and rauische vs,  
 Hete vs wiþinne and be swete & glorious!  
 35 I dredde my self þorwh lettynge  
 To beo sped of my disiring,  
 Riht as i schulde haue had lettynge

þorwh myn oune dredyng.  
 Pou art feirnes old and newe,  
 Ful sore, forsoþe, i may me rewte 340  
 Þat I þe loued haue so late —  
 For i knowe nou my self al mate.  
 Pou weore wiþinne and I wiþoute:  
 Per þe to seche i was aboute;  
 Pou were, forsoþe, ay wiþ me, 345  
 But i ne was nout wiþ þe;  
 Þow calledest and cryedest of þi godnes,  
 Þow hast ibroken my defnes,  
 Þou hast ischyned wiþ brihtnes  
 And driuen away my blyndnes, 350  
 Þow hast isauered swetliche  
 And lad my spirit goodliche:  
 And nowþe þat makeþ me  
 Forte breþe astur þe,  
 I haue þe tasted wiþ good lust: 355  
 Þerfore i hungre þe and þrust,  
 And i haue had a brennynges res  
 Forte come in to þi pees.

AMong þis grete mournyng  
 And þis bitter wepyng 360  
 He herde a vois, and tok gret hede,  
 Þat seide to him: »tac þou and rede!  
 Tac and red!« hit seide eftsones.  
 Þen tok he hit to him for þe nones,  
 Þe book of þe apostles pistles, 365  
 And opened hit — þer weore pistles! —  
 He fond iwriten hol and sum:  
 Induimini dominum Jhesum Cristum,

doctrinis nostris in infernum demergimur; an quia praeceperunt, pudet sequi (et non pudet nec saltem sequi)? 313 Et accurrens in quendam hortum sub quadam ficu se projecit, ut in eodem libro confessionum commemorat, et amarissime flens lamentabiles voces dabat: Quamdiu, quamdiu cras et cras, sine modo, sine paululum. (Modo non habebat modum et sine paululum prodibat in longinquum). 325 De hac sui tarditate plurimum conquerebatur, (sicut postmodum in eodem libro scripsit): Heu mihi, quoniam excelsus es in excelsis et quoniam profundus in profundis et nusquam recedis et vix redimus ad te; age, domine, et fac et excita et revoca nos! accede et rape et fragra et dulcesce! 335 impedimentis omnibus sic timebam expediri, quemadmodum impediri timendum est. sero te amavi, pulchritudo tam antiqua et tam nova, intus eras et ego foras et ibi te quaerebam (et in ista formosa quae fecisti, deformis irrueram); mecum eras et tecum non eram, vocasti et clamasti et rupisti surditatem meam, coruscasti, splenduidisti et fugasti caecitatem meam, fragrasti et duxisti spiritum et anhele tibi, gustavi et esurio et sitio te, (tetigisti me) et exarsi in pacem tuam. — 359 Cum autem amarissime fleret, audivit vocem dicentem sibi: Tolle lege, tolle lege. 364 Aperuitque statim codicem apostolicum et (conjectis oculis ad primum capitulum) legit: Induimini dominum Jesum Christum: et statim omnes ab eo dubietatis tenebrae diffugerunt.



- 430 An ende of þat ympe þei made.  
His sone, þat cald was »Godusgift«,  
He gat whon he þouzte on no þrift,  
Whil þat he was an heþen man  
And tauhte filosofye þan;  
435 And Alippe was a frend ful dere  
To Austin al wei, wiþouten were.
- AUstin aftur his cristendom, as þe bok  
seip,  
He was so wondurlich consermed in þe  
seip  
þat þe hope þat he in þe world had  
440 He fleyh away and waxed al sad,  
And his scolus he forsok  
þat he rad inne vpon þe bok.  
Hou muche swetnesse of heuenlich loue  
He hedde wiþinne for God aboue,  
445 In his bok he telleþ opunliche  
And seiþ þus deuoutliche:  
»Min hert þou hast ischoten and me,  
Deore lord, wiþ þi charite,  
And i bar þi wordus stiked  
450 In my guttus, faste ipriked,  
And ensaumplus of þi seruauus dere,  
Of þe whuche þou madest here  
From blaknesse to turne to liht,  
From deþ also to lyue ful riht,  
455 I hem bar longe in my þouht  
And in to sloupe þei me brouht (!).  
To him þat com down fro þe valeye  
447) vgl. V. 31. 452) of þe whuche = of those which. 456) in to st. out of? 476) Ms. melteþ.  
481 u. 2) sind aus dem 4. Psalm.
- Of wepyng, and song bi þe weye  
þe louely song of degres,  
þou zaf, forsoþe wiþouten les, 460  
Scharpe arwes and coles wastyng,  
To amende wiþ my liuing;  
Nouþur i nas fulled at þat tyme,  
At vndurne, noon, euesong ne prime,  
Of þat wondurful swetnes 465  
þat i hedde in my dissches:  
To consydre þe heihnes  
Of diuyn counsel and godnes  
Vpon þe hele of monkynde,  
þat þoruh sunne was put bihynde. 470  
Muche haue i wept in ympnes and þi song,  
Stered wiþ swetnes of holichirches vois  
among,  
þulke voices flowen in to myn eres  
And from myn ezen romnen down þe te-  
res —  
And wel was me þat þei were smerte, 475  
For þi soþnes melted in myn herte. —  
þat tyme furst in godus louyng  
In þe chirche of Melan was ordeynd syn-  
gyng. —  
þerfore I cried a loud cry  
Wiþ myn herte, al on heih: 480  
O in pace, O in idipsum,  
O qui dixit dormiam & capiam sompnum.  
Tu es enim in idipsum  
Wiþouten chaungyng toþe hol and sum —  
þat is to sei: a in pees and in þi self one, 485

natim composuerunt et usque in finem decantauerunt, (sicut etiam testatur Honorius in libro suo qui dicitur speculum ecclesiae; in aliquibus autem libris antiquis titulus talis praeponebatur: Canticum ab Ambrosio et Augustino compilatum). — 437 Protinus autem in fide catholica mirabiliter confirmatur, spem omnem quam habebat in saeculo dereliquit et scholis quas regebat abrenuntiavit. 443 Quanta autem dulcedine divini amoris extunc frueretur, ipse in hoc libro confessionum aperit dicens: 447 Sagittaveras tu cor meum caritate tua et gestabam verba tua transfixa in visceribus, et exempla servorum tuorum, quos de nigris lucidos et de mortuis vivos feceras, congesta in sinum cogitationis meae urebant et assumebant (!) gravem torporem, et adscendenti a convalesce plorationis et cantanti canticum graduum dederas sagittas acutas et carbonem vastatores (462 Zus.). nec satiabar in illis diebus dulcedine mirabili considerare altitudinem consilii divini super salutem generis humani (470 Zus.). 471 quantum fleui in hymnis et canticis tuis suave sonantis ecclesiae vocibus commotus acriter, voces illae infuebant auribus meis et eliquabatur veritas tua in cor meum et currebant lacrymae et bene mihi erat cum iis — tunc enim in ecclesia Mediolanensi haec cantica instituta sunt. 479 et clamabam clamore alto cordis mei: »O in pace, o in id ipsum«, o qui dixit: »dormiam (et requiescam) et somnum capiam« — tu es enim in id ipsum, qui non mutaris, et in te requies obliviscens laborum omnium;

- A, þou seist i schal slep and take nap-  
ping sone (!) ; Nebridie, Euodie, and his modur also,  
And torned ageyn stillelike  
Pou art in þi self onliche, To þe cuntreie of Affrike.  
Pat neuermore chaungest sikerliche, Whon þei weore comen wel afyn  
And in þe my restyng is, To þe gates of Tiberyn (!), 520  
490 Forzetynge al trauayles iwis. Þer bifulle þorwh Godus gras  
Pat psalme i radde al wiþ lykyng, Pat his modur ded þer was.  
Wiþ loue of herte wiþinne brennyng, Pen Austin þouhte on his lynage  
Pat sum tyme was a bitter berkere And wente hom to his heritage.  
And also a blynd herknere Pen in wakyng and good preyere 525  
495 Azeynes lettres goode and mete, He serued God, þat bouht him dere,  
Wiþ hony of heuene ihonied swete And opur also þat dwelled wiþ him  
And liht inouh weren of þi liht At þat ilke same tym,  
Pat schineþ euere so feir and briht; He wrot bokes of holy writ  
And i tapissed vndur such lettring, And tauhte hem þat weoren lewed of wit. 530  
500 Swete Jhesu Crist, myn helpyng!. His fame þen sprong wondur wyde,  
Hit is waxen swete to me sodeynlye And wondurful he was holden on vche  
To leue þe swetnesses of japerye — syde  
Such tyme i dredde such japes to lete, Boþe in his bokes and in his dede,  
Nou is my joye wiþ hem not meete — And euermore God was his spede.  
505 Pou þreuh hem out, wiþouten les, He wolde rapur holde him self at home 535  
Pou art icalled verrey swetnes, Pen at eni such cite come  
In stude of hem þou come in to me Þer as þe bisschop ded was,  
Swetter þen lust of vanite — Leste he hedde beo chosun in þat cas.  
But nouþur to flesch nouþur to blod, AT þe cite of Yppon  
510 But to my spirit wiþ mylde mod, — Dwelled þat tyme a riche mon, 540  
Brihtor to me þen eny liht, Pat to seint Austyn sent to seye :  
Priuiest of alle þing wiþinne wiþ riht, Zif þat he wolde take þe weye  
Hygest in worschipe and nobelte Touward him, þat was so couþ,  
To hem þat heiz of hem self nougt beu. And þat he miht here of his mouþ  
515 Aftur þat he tok wiþ him to go Goddus word preched holliche, 545

497) Das Attribut geht in einen Nebensatz über.  
Enodie.

499) tapissed v. frz. se tapir? 516) Ms.

V. 491 legebam totum psalmum illum et ardebam, qui fueram latrator amarus et caecus adversus litteras de melle coeli mellitas et de lumine tuo luminosas (498 Zus.), et super scripturas huiusmodi tabescebam, Christe Jesu adjutor meus. quam suave mihi subito est factum carere suavitatibus nugarum mearum, et quas amittere metus fuerat, jam dimittere gaudium erat — 505 ejiciebas enim eas a me, vera tu et summa suavitas, ejiciebas et intrabas pro iis omni voluptate dulcior: sed non carni et sanguini (510 Zus.), omni luce clarior: sed omni secreto interior, omni honore sublimior: sed non sublimibus in se. — 515 Post hoc, assumtis Nebrodio et Euodio et matre, ad Africam remeabat, sed cum essent apud Hostiam Tyberinam, pia mater ejus defuncta est. 523 Post cujus mortem reversus est Augustinus ad agros proprios, ubi cum his qui sibi adhaerebant, jejuniis et orationibus Deo vacabat, libros scribebat et indoctos docebat. 531 Fama autem ejus ubique diffundebatur et in omnibus libris suis et actibus admirabilis habebatur (534 Zus.). Refugiebat autem ad aliquam civitatem accedere quae episcopo careret, ne ipsum in praedicto officio impediri contingeret. — 539 Eodem tempore apud Hypponem erat quidam vir magnarum opum, qui Augustino misit, quod, si ad eum accederet et verbum ex ore suo audiret, saeculo renuntiare



- He wolde forsake verreyliche  
 Al þe world and to God *turne*  
 And for his sunnes make deol and morne.  
 Whon seint Austin herde of þis,  
 550 Pider he wente anon iwis.  
 Whon þe bisschop Valerius  
 Of þat cite herde hit was þus,  
 And of Austines goode fame  
 And also of his grete name,  
 555 He made him in his oune chirche  
 Chef prest, þerinne to worche.  
 Seint Austin wepyng hit longe forsok,  
 But atte laste he hit to him tok.  
 Anon riht þer a munstre he mad  
 560 Of clerkes, lyf to lede ful sad,  
 And bigon to lyue on þat same manere  
 As þe apostles duden in eorþe here —  
 Out of þat munster aftur weren chose  
 Ten bisschopus, þat men weren of good  
 lose.  
 565 And for þe bisschop of þat citée  
 Was a Greke, in verite,  
 And luytel couþe of latyn,  
 Þerfore he ȝaf to seint Austin  
 Pouwer to preche for him þe fey,  
 570 Azein þe custum of þat cuntrey;  
 Men þerfore þe bisschop duden blame,  
 But he of þat tok no schame  
 Þouh anopur for him preched wiþ mouþe  
 On latin, þat better þen he couþe.
- Þat tyme Austin wiþ disputyng 575  
 Ouertom þe Manaches erryng  
 And a prest, þat men called Fortunat,  
 Þat principal heretyk was of þat,  
 And þe Donatistes, þat weren fayn  
 To ben ibaptised azayn 580  
 Azeines holichurches feiþ,  
 As vr bocus techen and seiþ,  
 He drof away wiþ his clergyse,  
 And stabled þe feiþ on þat wyse.  
 Þen bisschop Valerius wex aferd 585  
 Lest Austin from him schulde beo reued  
 And þat of men asked he schulde be  
 To bisschop of anopur citée, —  
 For, nedde he onus him isent  
 To a place, to bi hud priuement, 590  
 He hedde iben lad him fro  
 And sone aftur mad bisschop þo.  
 Þen gat he leue of þe erchebisschope  
 Of Cartus wiþ god hope  
 Of his bisschophed to sees, 595  
 Þat Austin mihte wiþouten les  
 Þerof ben his successour  
 And hit gouerne wiþ honour.  
 Long tyme Austin þat forsok,  
 But atte laste he hit tok, 600  
 Sumwhat compelled he was þerto —  
 Þer beoþ but fewe þat nou don so! —  
 Aftur, whon he hedde lerned more,  
 Gretliche him forþhouzte þerfore

posset (548 Zus.). 549 Quod Augustinus ubi comperit, illuc concitus ivit; audiens autem Valerius Hypponensis episcopus famam ejus, ipsum plurimum renitentem in ecclesia sua presbiterum ordinavit, (nonnullis quidem lacrymas suas superbe interpretantibus et tamquam eum consolantibus et dicentibus, quia et locus presbiteri, licet ipse majori dignus esset, appropinquaret tamen episcopatu). 559 Qui statim monasterium clericorum instituit et coepit vivere secundum regulam a sanctis apostolis constitutam; de cujus monasterio fere X episcopi sunt electi. 565 Et quia praedictus episcopus erat graecus et minus in latina lingua et litteris doctus, Augustino potestatem tribuit ut contra morem orientalis ecclesiae coram se in ecclesia praedicaret; unde cum multi episcopi (!) derogarent, ille de hoc non curabat, dummodo per eum fieret quod per se fieri non valebat. — 575 Eo tempore Fortunatum presbiterum Manichaeum et alios haereticos praecipue rebaptisatores Donatistas et Manichaeos convicit, abstulit et confutavit (582 Zus.). — 585 Coepit autem Valerius formidare ne sibi Augustinus tolleretur et ab alia civitate in episcopum peteretur — nam sibi aliquando ablatus fuisset, nisi eum ad locum secretum transire curasset, ita ut inveniri minime potuisset. 593 Impetravit igitur ab archiepiscopo Carthaginiensi ut ipse cederet et Augustinum Hypponensi ecclesiae in episcopum promoveret. 599 Sed cum hoc Augustinus omnimode recusaret, compulsus tamen et coactus succubuit et episcopatus curam suscepit (602 satyr. Zusatz). 603 Quod in se fieri non debuisset, ut suo vivente

605 Þat he tok such dignite þon,  
 Whil þe bisschop was lyues mon,  
 Azeyn þe bidding of holichurche;  
 And for oþur men schulde not so worche,  
 He made him bisy wiþ herte and wil

610 Þat bisschops schulde ordeyne in heore  
 counsyl

Þat to him þat schulde bisschop ord-  
 eynd be

Alle þe constitucions in verite  
 Of vr eldre faderes his ordeynours  
 Schuld him furst schewe wiþ honours.

615 Þerfore he seid he felde for noþing God  
 so wroþ

Wiþ him also, oþur hedde him loþ,  
 As whon he put him to þe heze dignite  
 Of holy churche gouernour to be,  
 Whon he nas worþi in no wyse

620 Vnneþe (beo) do to such on seruyse.

His cloþinge and his ornament  
 Nas nouþur to precious, ne torent  
 Ne abhominable to monȳus siht,  
 But mesurable euen forþ riht.

625 Often tyme he wolde seyn :

»Of precious cloþus am I nouȳt fayn  
 But raþur aschomed, sikerly,  
 Þen to han lykyng þerby;  
 Þerfore, whon þei ben ȳue to me,

630 I hem sulle, so mot i þe :

For þe cloþ may not comuyn be,

614) him wiederholt. 630) Ms. do to st. to do oder beo do to ; oder do st. þo ?

Þe prys þerof may wel, parde.

His mete, luytel þouh hit were,  
 He wolde hit ȳue wiþ god chere;  
 Oþurwhile in his potage,

635

For gestes þat coomen to his hostage,  
 Flesch he let sceþe for heor mete,  
 And he also wiþ hem wolde etc.

He loued raþer at such sitting  
 To here a lessun oþur disputyng,  
 Þen his wombe to fol to fille —  
 And þat was euermore his wille.

640

Þer was writen on his mete bord  
 Azeynes bacbyters þis same word :

»Who so loueþ wiþ his seying  
 In absence of men blame heor liuyng,  
 He may wite riht wel iwis :  
 Þis bord to him vnworþi is.

645

Þerfore, whon he bad to his fest  
 Bisschops þat he loued aller best,

650

And þei bigonne to bacbyte,  
 Þerof he wolde hem þen edwyte  
 And hem blame for heor speche

And seye þat he wolde for wreche  
 Oþur þenne hem azeynseye

655

Oþur elles aryse and gon his weye.

TO þe mete he hedde ibeden ones  
 Gode frendes of his for þe nones ;

Whon þat þei weren aftur sent,

On into þe kuchen went,

660

episcopo ordinaretur, postea et dixit et scripsit propter concilii universalem prohibitionem, quam postmodum ordinatus didicit (603), 608 nec quod sibi factum esse do-  
 luit aliis fieri voluit; unde etiam sategit ut in conciliis episcoporum constitueretur ut  
 omnia statuta patrum ordinandis deberent ab ordinatoribus intimari. 615 Ipse autem  
 de se dixisse postmodum legitur: In nulla re mihi dominum sentio sic iratum sicut in  
 hoc, quod, quum non essem dignus poni ad remum, posuit me ad amplustre in apice  
 regiminis ecclesiae. — 621 Vestimenta ejus et calceamenta et ornamenta alia nec  
 nitida nimium nec abjecta plurimum, sed ex moderato et competenti habitu erant;  
 ipse enim de se dixisse legitur: Fateor, de pretiosa veste erubescio et ideo, cum datur  
 mihi, vendo eam, ut, quia vestis non potest esse communis, pretium sit commune.  
 633 Mensa frugali et parca semper usus est (634 Zus.) et inter olera et legumina  
 propter (infirmos et) hospites plerumque carnes habebat (638 Zus.); in ipsa autem  
 mensa magis lectionem vel disputationem quam epulationem diligebat (642 Zus.), et  
 contra pestem detractionis in ea sic scriptum habebat: Quisquis amat dictis absentem  
 rodere vitam, hanc mensam indignam noverit esse sibi. 649 Nam et aliquando  
 cum quidam sibi familiarissimi coepiscopi ad detractionem linguam laxassent, adeo  
 dure eos redarguit, ut diceret, quod, nisi desisterent, aut versus ipsos deleret (!) aut  
 mensa recederet. — 657 Quadam vice cum quosdam suos familiare(s) ad prandium  
 invitasset, unus illorum curiosior caeteris coquinam ingressus est, cumque omnia fri-

- Forte loke what þei schulde haue;  
 He fond þerinne nouþur cok ne knawe,  
 And þe herþes weren al cold —  
 He wondred þerfore monyfold;  
 665 To þe halle he wente him in  
 And asked of seint Austin  
 What he hedde arayed forte ete  
 To hem þat he hedde bede to mete.  
 Seint Austin nas not curious  
 670 Of metes and drinkes not costous,  
 On onswerd þen on þis manere:  
 »Lo i my self am wiþ ȝou here«.
- HE seide he hedde lerned þreo þinges  
 Aftur seint Ambrosus techinges:  
 675 Þe furste was, wiþouten rage  
 Þat he schulde make no mariage,  
 Leste þat mon and þe wyf,  
 Whon þei weoren weri of þat lyf,  
 Him wolde curse in certeyn  
 680 For þat ilke bargeyn.
- Þe secunde was, wiþouten fayle,  
 Þat he schulde not cumforte to batayle  
 A kniht þat wolde him ȝiue to fihit  
 And oþur men to putte at fihit,  
 685 For hit miht falle of þat doynge:  
 He mihte men greue in heore þing  
 And do also muche wronge  
 To hem þat he werred amonge;  
 For þat þen him þei wolden blame  
 690 For his counseil, and þat were schame.  
 Þouh he weore beden to feste to cum,  
 671) Ms. on st. and oder he? 699) Ms. And st. Pat.
- Þe þridde was, he schulde him hold at  
 hom,  
 Leste þat him ful þer such a chaunce  
 Þat he loste his temperaunce  
 In etyng and drynkyng, 695  
 In spekyng and al oþur þing.
- IN him self he was so pure  
 And of meknes hedde so gret cure,  
 And of þe leste maner sinne  
 Þat eny mon falleþ inne 700  
 To God vr lord he wolde him schriue  
 And mekeliche acuse his lyue  
 In his bok of confessioun swiþe wel —  
 Witnesseþ hit so eueridel.  
 For þere he accuseþ him self at al 705  
 Hou he pleyed at þe bal,  
 Whyl he was child, and raged also,  
 Whil þat he scholde to scole han go;  
 And hou he nolde don his entent  
 Forte lerne, ne take talent, 710  
 Til his frendes him wolde peyne  
 Oþur elles his maister him constreyne;  
 And, whil he was child, þat he wolde rede  
 Poetes fables — þat nas no nede,  
 And for he made ones gret wepyng 715  
 For a wommones dying;  
 And for he stal out of his frendes celere  
 Mete, his felawes forte bere  
 Þat he was wont wiþ to pleye,  
 As children don ofte in þe weye; 720  
 And hou he wolde wiþ queyntyse

gida reperisset, reversus ad Augustinum interrogavit quid ciborum ipse pransurus paterfamilias praeprasset. Cui Augustinus, nequaquam talium epularum curiosus, respondit: Et ego vobiscum (nescio) (!). — 673 Tria a beato Ambrosio se didicisse ait: primum est, quod uxorem cuiquam nunquam peteret, 681 secundum: quod militare volentem ad hoc non commendaret, 691 tertium: quod ad convivia invitatus non iret; 677 causa prima est, ne illi inter se non conveniant et sibi maledicant, 685 causa secunda est, ne militantes calumniam exerceant et in eum alii culpam refundant, 693 causa tertia est, ne forte temperantiae modum perdat (695—6 Zus.). — 697 Tantae autem puritatis et humilitatis fuit, ut ipsa etiam minima peccata, quae apud nos nulla vel minima reputantur, in libro confessionum de his confiteatur et de his coram Deo humiliter se accuset. 705 Nam ibidem accusat se de eo quod, cum puer esset, ludebat ad pilam, dum ad scholam ire deberet; 709 item de eo quod nolebat legere vel addiscere, nisi a parentibus vel magistro urgeretur; 713 item de eo quod fabulas poetarum (sicut fabulam Aeneae), cum adhuc esset puer, libenter legebat et Didonem (dem engl. Dichter ist diese eine unbekannte Frau) mortuam (propter amorem) plorabat; 717 item de hoc quod de cellario parentum (vel mensa) aliquid furabatur, et pueris ludentibus daret (720 Zus.); 721 item de eo quod in ludo

Casten his wit and diuise  
 Hou he mihte most properly  
 Of his felawes haue þe victory;  
 725 And hou þat he was so bold,  
 Whon he was sixtene ȝer old,  
 Peres to stele from a tre  
 Of his neihȝebors, sauȝ cunge.

HE accused him also wiþ deuociun  
 730 Of þat luttel delectaciun  
 Þat he feled in his etyng;  
 Þerfore þis was his seying:  
 »Pou hast me tauȝt, lord, on þis maneer:  
 Riht so to take my mete heer  
 735 Riht as i schulde a medecyn  
 Proporciont, boþe good and fyn.  
 But whon nede me takeþ mi bodi to fille,  
 Concupiscence is aboute mi soule to  
 spille:

Pat is þe pas þat i mot go,  
 740 Whon neode dryueþ me þerto,  
 But þat paas is voluptuosite,  
 Þer nis non opur wey, whon neode driueþ  
 me;  
 Þe cause of vche monnes mele  
 Schulde ben onliche monnes hele,  
 745 But voluptuosite euenep him to as a fot  
 page  
 Pat preseþ tofore wiþ gret outrage,  
 Þe cause of hele to putte away,  
 And he for cause him self doþ forþ lay,

773) such st. swet, als Gegensatz zu vnlofsum 768?

To ete or drinke whon I am pliht —  
 Þe cause schal be hele ful riht. 750

DRonkenesse is fer fro my þouht —  
 Ha merci on me, lord, þat he neihȝe me  
 nouȝt! —

Glad of chere drinke wol me make,  
 But þi merci, lord, hit may slake.  
 And who is he, lord, more opur lasse 755  
 Þat opurwhile ne schal passe  
 Þe boundes of neode in etyng  
 And also in his drinkyng?  
 Whateuer he beo, wiþouten let,  
 He may beo called wondur gret 760  
 And þi name worschipe may he  
 Boþe niht and day, whereuer he be;  
 I am not he, lord, sikerly!  
 For a sunfol mon am I.

HE hedde him self in his purpose 765  
 Suspecte in sauour of his nose,  
 Þerfore he seiþ wiþ dolour:  
 »In vnlofsum sauour  
 I haue coueyted not muche,  
 Whon hit is from me, verreyliche, 770  
 Ne i ne seche hit nouȝt, parde,  
 Nouþur aske, whon hit is aȝeines me;  
 And whon such sauours ben me by,  
 To hem am I al redi,  
 Þauh i wolde say þei lakken to me (!), 775  
 Bigyled par auenture miht I be.

puerorum fraudulentas victorias exercebat; 725 item de eo quod pirum de quadam arbore vicina (vineae suae), cum adhuc esset amorum XVI, furatus fuit. 729 (In eodem quoque libro de confessionibus) accusat se de ipsa modica delectatione quam aliquando in comedendo sentiebat, dicens: Sic me docuisti ut quemadmodum medicamenta sic alimenta sumturus accedam (736 Zus.); sed dum ad quietem satietatis ex indigentiae molestia transeo, in ipso transitu insidiatur mihi laqueus concupiscentiae: ipse enim transitus voluptas est et non est alius quo transeatur, quam quo transire cogit necessitas, et cum salus sit causa edendi et bibendi, adiungit se tamquam pedissequa periculosa iucunditas et plerumque praeire conatur, ut ejus causa fiat quod salutis causa me facere vel dico vel volo. 751 ebrietas longe est a me — misereberis ne appropinquet mihi! crapula autem nonnunquam subrepat servo tuo — misereberis ut longe fiat a me! et quis est, domine, qui non aliquando rapiatur aliquantulum extra metas necessitatis? quisquis ille est, magnus profecto est, magnificet nomen tuum; ego non sum, quia homo peccator sum. — 765 Habebat etiam se suspectum de olfactu, dicens: De illecebra (!) odorum non satago nimis, cum absunt, nec requiro, cum adsunt, non respuo, paratus iis etiam semper carere: ita mihi videor et forsitan fallor (so Grässe, der engl. Dichter interpung. anders und versteht anders);

Per may no mon, so mot i þryue,  
Beon siker, whil he is here alyue,  
For þis lyf here of renown  
780 Nis noþing but temptacioun;  
Wheþer a mon þat feble is  
Bette mihte beo mad to blis,  
So þat of a good mon he neor not mad  
Worse, oþur elles al to badæ.

785 Also of his herynge  
He confessed him, seyinge  
Þat þe lustes of his ere  
Hedde him brouht in gret fere  
And ifolden him strongliche  
790 And vndurgon him vyleynliche:  
»But, lord, of þi godnesse  
Þou hast me vnbounde what more and  
lesse.

Whon þe song to my ere  
Is more likyng, whon I hit here,  
795 Þen is þe þing þat men don syng,  
I knoweleche: I sunge in herynge,  
And þen were me leuere here no synginge  
Þen þerinne haue such lykingeæ.

HE accused him self eke: in seoinge  
800 Þat he hedde had to muche likyng,  
To seo houndes rennyng  
In eny maner of huntynge —  
Þat vsed he nougt wilfuliche,  
But zif hit ful so sodeynliche  
805 As he passed on feld bi  
On his romyng, sikerli.

783) So st. se? 804) Ms. 7af st. zif. 805) Ms. þe st. he.

Herof he wolde him confes  
Tofore vr lord of his mekenes;  
He seiþ þat his skile was whi,  
810 For such maner of veneri  
Torned away from God his pouht  
And brecken preyeres al to nouht.

HE accused him self ek of delyt  
Þat he hedde in appetyt  
815 In veinglorie of preisyng,  
Whon he hit herde of his cunnyng  
Oþur of oþur vertuwes  
Þat God him sende, or goode þewes,  
And he wolde seye þen:

»He þat wole beo heried of men,  
820 Zif þat þou, lord, wolt him blame,  
Þer may nomon defende þat schame;  
And zif þou, lord, dampne him,  
Nomon him saue may at þat tym.

A mon is preised onliche  
825 For þi zifte specialiche,  
And zit mon haþ more lykyng  
In his owne preisyng  
Þen to preise þi special zift:  
Þat is vuel don, beo my þrift.  
830

WE ben tempted day bi day  
Of mony maner of assay,  
But vr fourneis brennyng  
Is monnes tonge in spekyng.  
835 Neuerþeles i wolde nougt  
Þat hit schulde falle in my pouht  
Þat i schulde beo þe more glad

V. 777 nemo enim securus esse debet in ista vita, quae tota tentatio nominatur, verum qui fieri potuit ex deteriori melior, non fiat ex meliori deterior. — 785 Iterum de auditu confitetur dicens: Voluptates aurium tenacius me implicauerant et subjugarant, sed resolvisti et liberasti me; cum mihi accidit ut me amplius cantus quam res quae canitur moveat, poenaliter me peccare confiteor et tunc mallem non audire cantantem. — 799 Accusat etiam se de visu, sicut de eo quod aliquando nimis libenter vidit canem currentem (et de eo), quod per agrum casu transiens venationem (libenter) prospexit (et de eo quod domi existens araneas muscas suis retibus capientes nimis attente conspexit). Ideo autem de his coram domino confitetur, ut ibidem dicit, quia aliquando haec a bonis meditationibus avertunt et orationes interrumpunt. — 813 Accusat etiam se de appetitu laudis et motu inanis gloriae (816—8 Zus.), dicens: Qui laudari ab hominibus vult vituperante te, non defendetur ab hominibus (judicante te) nec eripietur dampnante te; laudatur homo propter aliquod donum quod dedisti ei, et tamen plus gaudet se laudari quam donum. 831 tentatur his temptationibus quotidie sine cessatione, quotidiana fornax est humana lingua. verumtamen nollem ut vel auget mihi gaudium cuiuslibet boni mei suffragatio oris alieni; sed auget, fateor,

For anopur mon me preised had  
 Of eny maner of goodnesse,  
 840 Wheþer þat hit beo more or lesse;  
 And, þouh a luytel hit eche my blis,  
 Blame hit amenuseþ sone, iwis.  
 In herte I am ay sori,  
 Whon men me pre(i)sen hertely  
 845 In suche þinges as me displese,  
 In my self a ben non ese,  
 Or whonne luytel or luyte god  
 Is mad more, beo þe rod,  
 Þen þei ben al togeder worþ —  
 850 Aftur men trouwe not euen forþ!

HEretykes so he schent  
 Þat þei him hated in heor entent  
 And þei preched openliche  
 Þat hit nas no sunne dedliche  
 855 Seint Austin for to sle,  
 For to a wolf lyk was he,  
 And þat he schulde haue remissioun  
 Of his sunnes euerichon  
 Þat him wolde don of dawe  
 860 And noþing spare for Godus awe.  
 Þei setten a wayte ofte, him to slo,  
 But þorwh Godus grace he skaped euermo.

EUere he hedde mynde on þe pore  
 And wiþ hem he parted euermore  
 865 Such as he hedde, gladliche,

In sum tyme þat so muche  
 Þat þe vessel of seluer and golde  
 Of holichirche, taken him to holde,  
 He wolde breke and melte hit smal,  
 Þe mescheuous to parte wiþ al. 870  
 He nolde neuere buye hous ne toun,  
 Were þei neuere of so gret renoun;  
 In so muche þat mennes heritage,  
 Þat him was laft, as mon of age,  
 He lafte to heore kinnes men 875  
 Opur to heore children þat liueden þen.  
 In þe possessiouns of his churche  
 Hedde he no þoug ne wil to worche,  
 Nougt to loue hem ouerwel,  
 But 3af his wit eueridel 880  
 Niht and day to holy writ —  
 Þerwiþ he occupied his wit.  
 For to buylde eny newe plas,  
 Luytel þeron his þoug was,  
 For he wolde nougt his wit defoule 885  
 Wiþ worldly þinges, bote beo soule  
 And freo in good þenkyng  
 And in lessounes redyng.  
 But forbeode wolde he nouht  
 Hem þat buylden hedden þouht — 890  
 To curious þei schulde not be,  
 Þat onliche forbede wolde he.

HEm he wolde preise outerlye  
 Þat hedden desyr forie dye.

846) a st. and? 847) luytel st. liht? 871) Ms. buylde st. buye.

non solum (1), sed vituperatio minuit. contristor autem aliquando laudibus meis, cum ea laudantur in me in quibus mihi ipse displiceo, vel etiam bona minora vel levia pluris existimantur quam existimanda sunt. — 851 Haereticos vir iste sanctus validdissime confutabat, ita ut ipsi inter se publice praedicarent (852 Zus.) peccatum non esse interficere Augustinum, quem tamquam lupum occidendum dicebant, et occisoribus omnia sua peccata a Deo dimittenda asserebant. Multas ab iis insidias pertulit, ita ut sibi aliquo pergenti in via insidias ponerent, sed Dei providentia itineris errore seducuntur, ut inuenire eum non possent. — 863 Compauperum semper memor erat iisque ex his quae habere poterat liberaliter exhibebat, nam et de vasis dominicis propter pauperes et captivos aliquando iubebat frangi et conflari et indigentibus dispensari. 871 Domum vel agrum sive villam nunquam emere voluit; multas etiam hereditates sibi dimissas respuit eo, quod mortuorum filii vel propinquis potius ipsa deberi dicebat. 877 In his quoque quae in ecclesia possidebat, intentus amore vel implicatus non erat, sed die ac nocte de scripturis et de rebus divinis cogitabat. 883 Fabricarum quoque novarum nunquam studium habuit, dejurans in iis implicationem sui animi, quem semper liberum habere volebat ab omni molestia corporali, ut libere vacare posset continuae meditationi et assiduae lectioni. Non tamen illa aedificare volentes prohibebat, nisi forte immoderate fieri conspexisset. — 893 Laudabat quoque plurimum illos quibus moriendi desiderium inerat, et super hoc trium episco-

895 Penne ensaumples he wolde hem tel  
Of þreo bisschops, þat he louede wel :  
Of seint Ambrose whon he schulde dye,  
Hou þe peple him preyed deuoutelye  
þat he schulde wiþ his preyere  
900 Sumwhat lengþen his lyf here,  
And he onswerde wiþ vois ful cleer :  
»I haue not liued on þat maner  
þat I am aschomed nou  
Forte liue amonges zou,  
905 Nouþur to dye I haue no drede :  
We han a lord wol quyte vr medes.  
Seint Austin praised muche þis onswere,  
Whil þat he was on eorþe here.

þE secunde ensaumples was of a bis-  
chope,

910 A mon þat was of studefast hope,  
To whom þe peple gan to seye,  
Whon þe gost schulde taken his weye :  
»To holichirche þou hast ben good  
Boþe in word, dede and mood,  
915 God þerfore, as nouþe leewe we,  
Wole þat þou delyuered be.  
þen he onswerde and seide þus :  
»Zif þat beo neuer, wel is vs ;  
And eny tyme zif hit schal beo,  
920 Whi not nou ? hit wolde lyke me.

OF þe þridde bisschop he tolde eke :  
Whon þat he was wondur seke,  
He preyed to God ful hertily

902) vgl. Ambr. 363 ff.

941) And ist zu tilgen, wenn man nicht ein Anacolutus annehmen will.

To sende him hele for his merci ;  
To him apeered a wel feir childe, 925  
Ac spac to him wiþ maners wylde  
And seide : »ze mouwe suffre no wo,  
Ne ze wol nougt hennes go,  
þerfore wot i neuer nou  
What me is best to do wiþ zou«. 930

OF wymmen, i telle zou in certayn,  
Nougt his sustur Germanyn,  
His breþeres douhtres neuer þe mo,  
þat God almihti seruede þo,  
He nolde soffre wiþ him to dwelle, 935  
For temptyng of þe deuel of helle ;  
He seide : þouz men hadde no suspe-  
cioun

Of his suster or neuwe, in feld ne toun,  
Zit, for þei miht not ben wiþoute  
Seruauns, to ben hem aboute, 940  
And beo cause of heore dwellyng  
Opur wymmen schulde beo to hem com-  
yng,

And of hem þenne ful lihtlyche  
Men mihte beo stured foliliche  
Opur elles wikked-tonged men 945  
Wolde speke vuel of hem þen.  
He wolde neuer him self alon  
Speken wiþ no wommon,  
But zif þer weore gret priuete,  
Bi þe wey of charite. 950

HE was such a benfesour

porum exempla saepius recitabat : 897 Ambrosius enim, cum in extremis esset et ro-  
garetur ut prolongationem vitae sibi precibus obtineret, respondit : Non sic vixi ut  
me pudeat inter vos vivere, nec mori timeo, quoniam bonum habemus dominum —  
quod responsum Augustinus mirabiliter extollebat. 909 Addebat quoque de alio  
episcopo (910 u. 912 Zus.), cui cum diceretur eum ecclesiae multum necessarium fore  
et ideo adhuc eum dominus liberaret (engl. dir.), ait : Si nunquam, bene, si aliquan-  
do, quare non modo ? 921 De aliquo quoque episcopo aiebat (Cyprianum referre,) quod,  
cum infirmitate gravi laboraret, adhuc sibi sanitatem restitui exorabat ; cui ju-  
venis speciosus apparens cum indignatione infremuit et ait : Pati timetis, exire non-  
vultis, quid faciam vobis ? — 931 Feminarum nullam unquam nec etiam germanam  
sororem aut fratris sui filias, quae Deo pariter serviebant, secum habitare permisit  
(936 Zus.) ; dicebat enim, quod, etsi de sorore et nepotibus nulla mali posset oriri  
suspicio, tamen, quia tales personae sine aliis sibi necessariis esse non possent et  
ad eas etiam alii adventarent, ex illis possent infirmiores aut humanis tentationibus  
commoveri aut certe malis hominum suspicionibus infamari. 947 Nunquam cum mu-  
liere solus loqui volebat, nisi secretum aliquod interesset. — 951 Consanguineis sic bene-

To his kunrede wiþ honour  
 Pat þei nedde no gret richesse  
 Ne to gret neode to more ne lesse.  
 955 Ful selde, forsoþe, was his maner  
 For eny mon to make preyer  
 Or lettres sende for benefyce —  
 Such maner doying he huld a vice;  
 Of a filosofre he hedde a þouht  
 960 Pat to his frendes luytel ʒaf or nouht,  
 Forte geten him eny name,  
 Mon to bi holden of gret fame.  
 Perfore ofte tyme was his seying :  
 »Pouste þat comeþ þorwh askyng  
 965 Holdeþ a mon oþur while doun,  
 Þouh he beo of gret renoun«.  
 Ful selden whon þat he wrot  
 For eny mon, God hit wot,  
 His askyng schuld not beo so large  
 970 Pat hit schulde bere eny gret charge,  
 But þorwh his corteis endityng  
 Men schulde take hede of his preying.  
 HE hedde leuere þe causes here  
 Bitwene twei enemys on his manere  
 975 Pen bitwene frendes tweyn.  
 Pis was his skile, as he wolde seyn :  
 For bitwene enemys he miht  
 Freoliche knowe bi word and siht  
 Þe wikkednes of þat on or boþe,  
 980 And wheþer to oþur weore more loþe,  
 And such grace God miht him sende :  
 Þe ton he mihte make his frende :  
 Him þat he schulde ʒiue fore þe sentence

1009) heþen st. Gopen?

Bi rihtwysnes, wiþoute reuerence ;  
 ʒif þei were his frendes boþe two, 985  
 Pat ones frendschipe schulde pas him fro :  
 Þe sentence aʒeynes whom  
 He schulde ʒiue and eke þe dom.

HE was preyzed forte preche  
 To moni a churche, Godus word to teche, 990  
 And so he dude to Godus honour  
 And torned moni on from heore errour.

Oþurwhyle in his preching  
 He wolde tærne from his furst biginnyng  
 And take þenne oþur mateere 995  
 Pat profyted to summe þat weren þere.

As hit bifel bi a chapman  
 Pat of þe Manachees secte was þan :  
 Vppon a day he herde Austin  
 Preche wondur wel and fyn. 1000

Seint Austin turned his mater fro  
 And aʒeines þe Manachees preched þo  
 And eke aʒeynes heore errour,  
 As a clerk of alle þe flour.

Þe chapmon þorwh his pręching 1005  
 Torned al to his teching  
 And forsok þat ilke lore  
 Pat he heold wiþ þerbifore.

Þulke tyme weren heþen men icome  
 And hedden taken þe cite of Rome : 1010  
 Pen alle þe heþene men  
 Maden asaut vppon þe cristen.  
 For þat cause Austyn in good fey  
 Made þe bok »de Ciuitate deie,

fecit, non ut diuitias haberent, sed ut aut non aut minus egerent. 955 Raro pro aliquo aut litteris aut verbis intercedere volebat (958 Zus.), recolens quendam philosophum contemplatione famae amicis non multa praestitisse, et saepe dicebat : Plerumque potestas quae petitur premit (966 Zus.). 967 Cum autem id faciebat, sic stylum temperabat, ut onerosus non esset, sed mereretur urbanitate dictaminis exaudiri. 973 Volebat potius inter ignotos quam inter amicos causas audire, dicens, quia inter illos poterat libere iniquum cognoscere et unum ex his amicis esset facturus : pro quo scilicet iustitia mediante sententiam daret, ex amicis vero esset unum perditurus : scilicet contra quem proferret sententiam. — 989 A multis ecclesiis invitabatur et ibi verbum domini praedicabat et multos ab errore conuertebat. Aliquando a proposito digressionem facere consueverat in praedicatione (et tunc dicebat Deum hoc) ad profectum salutis alicuius (ordinasse), — 997 sicut in quodam Manichaeorum negotiatore patuit, qui in praedicatione quadam Augustini, ubi ipse digressionem faciens contra hunc errorem praedicauerat (1004 Zus.), conversus fuit. — 1009 Eo tempore, dum Gothi (!) Romam cepissent, ydolatrae et infideles christianis plurimum insultabant; propter quod Augustinus librum de civitate Dei composuit, in quo justos in hac vita



- 15 In þe whuche is his seying  
 Þat rihtwys men in þis liuyng  
 Schul not beo of reputacioun  
 But rapur euer beo put adoun,  
 And wikked men wiþ honoure  
 20 Schul her beo maistres and bere þe floure.  
 And þer he spekeþ of citees tweyn :  
 Jerusalem and Babileyn,  
 And also of heore twey kynges,  
 And seþþhe among oþur þinges :  
 25 Þat of Jerusalem kyng is Crist,  
 Of Babiloyne þe deuel vntrist ;  
 Þeose twei citees on heor maners  
 Geeten hem twey louyers :  
 Þe deueles citée loueþ nouht  
 30 But him self in dede and þouht  
 And waxeþ forþ wiþ wylde blood  
 Til þat he haue forsaken God,  
 Godus citée is aboue  
 And onliche is in Godus loue  
 35 And makeþ mon wiþouten wrake  
 Him self dispise for Godus sake.
- IN þe ȝer of vr lord of heuene  
 Four hundred and eke elleuene  
 Wandaly þe prouince tok  
 40 Of Anfrike — so seiþ þe bok —,  
 Þei wasted al, as men ful wylde,  
 And spared nouþer mon, wommon ne  
 childe
- Ne men of ordre of holichurche :  
 Such grisly werkes þei gonne worche.
- 1029) fehlt þat vor loueþ? 1048) þat st. and? 1073) Ms. Sod st. God.
- And so þei wenten wiþouten reuerence 1045  
 To þe citée of Iponence.  
 Per dwelled Austyn a mon ful old,  
 Þat tribulacion hedde monyfold,  
 His teres to him weren his bred  
 Niht and day for þat qued, 1050  
 Þat he sayz so men slayn  
 And summe to fleo weoren ful fayn  
 And churches prestes hedde non,  
 Men fro citees weren away gon.  
 Neuerþeles in þat offence 1055  
 He was cumforted beo a sentence  
 Of a wys monnes seying  
 On þis maner in his writyng :  
 »He may not beo gret of sped  
 Þat takeþ to muchel hed 1060  
 Þauh tren and stones falle  
 And eorþly men dyen, gret and smalles.
- ÞEn his breþeren euerichon  
 Tofore him he calde anon  
 And seide : »i haue ipreyed vr lord, 1065  
 Boþe wiþ þouht and wiþ word,  
 Þat he schulde of his god wil  
 Delyuere vs of þis peril  
 Oþur elles wiþouten offence  
 7if vs good pacience 1070  
 Or elles take me þis lyf fro,  
 Þat i seo not so muche wor«.
- GOd graunted him þe þridde askyng :  
 For þe þridde moneþ of þe beseching

debere premi, impios autem florere ostendit, 1021 ubi de duplici civitate, scilicet Jerusalem et Babylone et earum regibus agit, quia rex Jerusalem Christus, rex Babylonis dyabolus: 1027 quas duas civitates (ut ibidem dicit) duo amores sibi fabricant (!), quia civitatem dyaboli construxit amor sui (!) crescens usque ad contemptum Dei, civitatem Dei amor Dei crescens usque ad contemptum sui. — 1037 In diebus autem ejus, anno scilicet domini CCCXL (engl. —XI) Wandali totam Africae provinciam occupaverunt vastantes omnia nec parentes sexui, ordini vel aetati. Post hoc autem ad Hypponensium civitatem pervenerunt et ipsam manu valida obsederunt. 1047 Sub hac tribulatione Augustinus prae caeteris suae senectutis amarissimam et lugubrem duxit vitam fueruntque sibi lacrymae ejus panes die ac nocte, cum alios videret occisos, alios effugatos, ecclesias sacerdotibus viduatas, civitates cum accolis dissipatas. 1055 Inter tot tamen mala cujusdam sapientis sententia se consolabatur dicentis: Non erit magnus magnum putans quod cadunt ligna vel lapides et moriuntur mortales. 1063 Convocatis autem fratribus dixit iis: Ecce rogavi dominum ut aut nos ab his periculis eruat aut patientiam tribuat aut me de hac vita suscipiat, ne tot calamitates videre compellar. 1073 Et ecce tertium quod petivit obtinuit: et tertio obsidionis

1075 Of þat citée he fel seek  
And of þe feure to bedde went ek.  
He vndurstod wel, certeynly,  
Þat dissolved scholde be his bodi.  
Þe seuen psalmes al on a rowe  
1080 He let writen vppon a wowe,  
Þat, as he in his beodes lay,  
Miht hem sigge eueriday;  
He wolde hem seye deuoutliche,  
Wepe þerto wel tenderliche,  
1085 And, for þat he nolde nouzt be let  
To don as he his herte hedde set,  
Ten dayes biforn his dyng  
Þer moste noman come in his seying,  
But gif his leche were in ilet  
1090 Oþur elles a mon þat brouht him met.

A seek mon to him com  
And preyed him for Godus dom  
Þat he wolde on him holde his honde,  
Þat his skenes mihte away fonde,  
1095 And þat he wolde him sumwhat fele,  
For, he seide, he schulde so cacche hele.  
Austin onswerde on þis manere:  
»Whi spekest þou so, my broþur dere?  
Trouwest not þou, gif i miht do so,  
1100 I wolde my self hele and forþ go?»  
Þe mon seide: he hedde comaundement  
In a visioun, verreyment,  
»Þat I schulde to þou go,  
Gif i wolde haue hele of my wo«.

1081) beodes st. bedde? 1082) he ist versteckt.

Whon Austin sauh his feiþfulnes, 1105  
He preyed to God of his godnes  
Þat his wille were þat mon to hele.  
And so he was sone euerielede.  
He heled mony a sek man  
And mony a miracle dude he þan. 1110

IN his two and twentipe bok  
De ciuitate dei whose luste lok,  
He may fynde miracles tweyn  
Þat he telleþ, in certein,  
As þei weore an oþur monnes doynge — 1115  
But God hem wrouht for his preying.

In his bok þus he sayde:  
»At Iponence I wot a mayde  
Þat wiþ oyle enoynted hire had:  
Þerfore þe deuel made hire mad;  
But a prest for hire wepte sore  
To God, þat heo schulde not beo lore:  
And anon heo dilyuered was  
Of þe fend in þat cas«.

»Also«, he seide, »i knewh a bisschope 1120  
Þat preyed to God wiþ good hope  
For a zong mon, þat he not sawe,  
Whom þe deuel heold in awe:  
And anon riht, verreyment,  
He was saued from þat cumbremet«. 1125  
Þis tales he tolde þus of his mekenes,  
For me schulde not knowe his holynes.

IN þe same bok also we fynde

mense febribus laborans lecto decubuit. V. 1077 Intelligens autem dissolutionem sui corporis imminere, VII psalmos poenitenciales sibi scribi fecit ipsosque in loco contra parietem positos, lecto decubans, legebat et ubertim ac jugiter lacrymas fundebat, et ut (Deo vacaret liberius et) ejus intentio a nullo impediri posset, ante X dies sui exitus nullum ad se ingredi praecepit, nisi vel cum medicus ingrederetur vel cum sibi refectio portaretur. — 1091 Quidam autem aeger ad eum venit et ut sibi manum imponeret et ab infirmitate curaret, ipsum instanter rogavit. Cui Augustinus respondit: Quid est hoc, fili, quod loqueris? putas, quod, si tale quid facere possem, mihi hoc ipsum non conferrem? Ille autem instabat asserens sibi in visione praeceptum esse ut ad eum accederet et sanitatem reciperet. Videns autem fidem ejus pro ipso oravit et sanitatem recepit. 1109 Energumenos multos curavit et plura alia miracula fecit. 1111 In libro XXII de civ. Dei duo miracula de se tamquam de quodam alio refert dicens: 1118 Hypponensem quandam virginem scio, quae cum se oleo perunxisset, cum pro illa orans presbyter lacrymas suas instillaverat, mox a daemone fuisse sanatam. 1125 In eodem etiam libro sic ait: Scio etiam episcopum semel pro adulescente, quem non vidit, orasse illumque illico daemonio caruisse. Nullum autem dubium videtur, quin de se ipso loquatur, sed humilitatis causa se ipsum noluit nominare. — In eodem quoque libro de civ. Dei sic ait, quod, cum quidam infirmus in-



VOLUSIAN, to whom Austin  
 Wrot mony a pistel good and fyn,  
 1195 Seip of him, as he wel wist :  
 »What þing þat seint Austin nist,  
 Hit nas nougt in Godus lawe.  
 Þis was þefore Volusians sawe  
 In a pistel þat he sent  
 1200 To seint Austyn, wiþ good entent :  
 »To þi tweyn luttel bokes,  
 In whuche may seo wel, whose lokes,  
 Schynynge wiþ feirnesse of eloquensye,  
 Mai I not onswere wiþ tonge ne ege;  
 1205 For, certes, whateuer a mon mai take of  
 wit  
 And drawe vp from þe welle of holi writ,  
 Of þe hit is declared and set  
 To clerkes wit wiþouten let.  
 Perfore i preye þi reuerence,  
 1210 Soffre me of þi pacience  
 A laytel to worschipe þi wit,  
 For alle oþur passeþ hit.  
 ÞE same clerk of him writ in þe bok  
 Of þe twelue doctours, hose luste to lok,  
 1215 And seiþ: »seint Austin was a bisschop  
 fleoing  
 Ouur þe hexte of þe mounṭayns wiþ  
 hiziŋ,  
 As an egle, wiþouten drede,  
 Þat of þe feet of þe mounṭayns tok non  
 hede,

But of heuene þe brode space  
 And þe cyte of þe corpe in vche place 1220  
 And þe viroun of þe wattris wondurliche  
 He schewed to alle men openliche.

SEint Jerom hedde him in loue and re-  
 uerence :  
 Þat witnesseth a pistle, of his sentence  
 Wherin he wrot on þis manere, 1225  
 As ze schulle nonþe ihere :  
 »To an holy and blesseddest pope Austin  
 Jerom recomandeþ him.  
 Eueri tyme þi blessedhed  
 Wiþ such worschipe as bisemesþ, bi mi 1230  
 hed,

I honoured tide, tyme and our,  
 And i loued þat dwelleþ in þe, vr sa-  
 ueour ;

But nouþe, zif hit mihte beo so,  
 To þe heep sumwhat we adden þerto,  
 And fulliche hit to folfulle 1235  
 Wiþ al vr herte and vr wille,  
 Þat wiþouten mencion  
 Of þi name of renoun  
 Wiþ wondur gret honour  
 We mowe not suffre passe an hour. 1240

IN anoþur pistle eke he seiþ :  
 »God forbeode hit and good feiþ  
 Þat I schulde beo so hardi  
 Of þin holinesse to touche bocus any ;

1198) Volusians st. Jeroms, der auch V. 1213 gemeint ist. 1231) Ms. And st. I. 1234) Ms. help st. heep.

dem occurrat. V. 1193 Volusianus autem, cui Augustinus epistolam scripsit, sic de eo dicit: Legi Dei deest quidquid Augustino contigerit ignorare. 1198 Hieronymus (!) quoque in quadam epistola scribens Augustino ait: Duobus libellis tuis eruditissimis et omni eloquentiae splendore fulgentibus respondere non potui, certe quidquid dici potuit et assumi ingenio et de scripturarum hauriri fontibus, a te positum atque disertum est, sed quaeso reuerentia in tuam, parumper patiaris me tuum laudare ingenium. 1213 Hieronymus (!) etiam in libro de XII doctoribus sic de eo scribit: Augustinus episcopus volans per montium cacumina quasi aquila et ea quae sunt in montium radicibus non considerans, multa coelorum spatia terrarumque situs et aquarum circulum claro sermone pronuntiat. 1223 Denique in quanta eum reuerentia et dilectione Hieronymus habuit, patet in epistolis quas eidem misit, in quarum una sic dicit: Domino sancto ac beatissimo papae Hieronymus. omni quidem tempore beatitudinem tuam eo quo decet honore veneratus sum et habitantem in te dilexi dominum salvatorem, sed nunc, si fieri potest, cumulo aliquid addimus et plena complemus, ut absque nominis tui mentione ne unam horam quidem praeterire patiamur. 1241 Idem in alia epistola ad eundem: Absit autem ut quidquam de libris beatitudinis tuae attingere audeam, sufficit enim mea probare et aliena non carpere.

- 245 Hit soffiseþ to me proue myn owne doying  
And of oþur mennes entremete noþingv.  
SEint Gregori ek, þe grete clerk,  
Comendeþ saint Austines werk  
Wiþ al his wit verreylike  
250 In a pistel þat he sent to Aufrike  
To Innocent, þat prefecte was þere,  
And seiþ forsoþe on þis manere :  
»We beoþ riht glad of ȝor moode,  
Þat ȝe to vs senden for goode  
255 For þe exposicioun of Jobs lyf;  
But, so mote we euer þryf!  
Ȝif þat ȝe coueyte to beo fed  
Wiþ dilicious foodus to ȝor hed,  
Tac hede of þe werk þon  
160 Of saint Austin, ȝor contre mon,  
And to þe compar(i)soun of his whete flour  
Secheþ not or bren — hit were errourv.  
IN his registre he seiþ also  
Of saint Austin þis word wel þro :  
165 Þat wiþ his suster wolde he not dwelle,  
»Þerfore he wolde sey ful welle :  
Þulke wymmen þat wiþ my suster be  
Sustres beo þei nouht to me,  
Þe cautel of þis mon so wys  
270 Schulde beo ensauple to vre auysv.  
SEint Ambrose in his preface  
Of saint Austin seiþ in þat place :  
»Þi mihtnesse we worschupeþ, lord,
- Boþe in dede and in word  
And of þe stablyng of saint Austin  
Þorwh þin owne vertu diuin,  
Þat was so wiþ þe holigost  
Enspiret — riht wel þou wost —  
Þat ouercome miht he not be  
Wiþ no falles of vanite;  
For wiþ al maner of pite,  
Of mekenes and of charite  
Þou him foundedest on good wyse,  
Þat he was to þe auter and sacrifice  
And also temple and eke prest —  
His doynge to þe was honestv.  
ÞE clerk saint Prosper  
Seiþ in his þridde bok þer  
Þat he made her in his lyf  
Of þe lyf contemplatyf,  
On þis maner, hose lokeþ hit :  
»Saint Austin was a bisschop of scharp  
wit,  
Softe mon in spekyngv,  
And in secular letrure cunnyngv,  
In holichirche werk and fulle werkere,  
And in eueryday disputisounv clere,  
And in alle his doynge  
Manerliche of alle þinges,  
To assoyle questions he was scharp,  
To ouercome heretykes wise of carp,  
And riht trewev — as Prosper seiþ —  
»In exposicion of þe feiþ,  
And wondur war in expletyng

1295) Ms. and st. a?

V. 1247 Gregorius quoque in epistola ad Innocentium Africae praefectum de ejus libris sic ait: Quod expositionem sancti Iob vobis transmitti voluistis, vestro studio congaudemus, sed si delicioso cupitis pabulo saginari, beati Augustini compatriotae vestri opuscula legite et ad comparationem illius similitudinis nostrum furem non quaeritis. 1263 Idem quoque in registro sic ait: Legitur, quod beatus Augustinus nec cum sorore habitare consensit dicens: quae cum sorore mea sunt, sorores meae non sunt. docti ergo viri cautela magna nobis debet esse instructio. 1271 In praefatione quoque Ambrosiana sic legitur: Magnificentiam tuam in mortificatione Augustini adoramus tua (in omnibus) operante virtute, ut nullis promissis blandimento- rum fallacium vir tuo ignitus spiritu vinceretur, quia eum ita omni genere pietatis imbueras, ut ipse tibi ara et sacrificium et sacerdos esset et templum. 1287 Beatus igitur Prosper in tertio libro de vita contemplativa sic de eo dicit: Sanctus Augustinus episcopus acer ingenio, suavis eloquio, saecularis literaturae peritus, in ecclesiasticis laboribus operosus, in quotidianis disputationibus clarus, in omni sua actione compositus, in quaestionibus solvendis acutus, in convincen- dis haereticis circumspexus, in expositione fidei nostrae catholicus, in expla-

Of holy mēnes writyng.  
 1305 Seint Bernard, God hit wot,  
 Of seint Austin þus he wrot :  
 »Austin is beetel strongest to felle,  
 Heretykes resouns forte quelle».

HIt bifel longtyme after þare  
 1310 Þat þe heþene folk of Barbare (!)  
 Occupyed þat ilke londe  
 And holi places destruyeden wiþ heor  
 honde,  
 Þer seint Austin buried was ;  
 Þerfore byful þis ilke cas  
 1315 Þat cristene men token his bodi  
 And translated hit in to Sardini.

HIt bifel þenne atte last,  
 Whon two hondred ȝer and XXX<sup>ti</sup> wer  
 past,  
 In þe ȝer of vr lord bidene  
 1320 Fyf hondred and eihte tene :  
 Þer com to þe heryng  
 Of Ludbrande, þe noble kyng  
 Of Longobardis, þat destruyed  
 Was Sardinie. þerfore anuyed  
 1325 He was. he sende þider þo  
 Messagers, þat weren þro,  
 Seint Austins relikes as a drurye  
 For to bere to Papeye.  
 Þis messagers gret ȝiftus ȝauen  
 1330 Seint Austines bodi forte hauen,

1357) Ms. In st. And, wie 1680.

And forþ wiþ hem þei gonne hit walwe,  
 Til þei come to þe toun of Janwe.  
 When þe goode kyng herde of þis,  
 Aȝeynes þe bodi he wente, iwis,  
 Wiþ joye, and wiþ reuerence  
 He hit receyued wiþoute offence.  
 Vppon þe morwe whon hit was day,  
 Þei wolde haue lad hit forþ on way.  
 Þer bifel a wondur cas :  
 Þei miht not meue hit from þe plas,  
 Til þe kyng a vow hedde mad  
 Þat, ȝif he suffrede him þennes be lad,  
 He wolde riht þere wiþouten blame  
 Buylde a chirche in his name.  
 When þe kyng hedde mad þe vou,  
 Lihtliche inou — i telle hit ȝou —  
 Þei toke wiþ hem forþ þe bere.  
 Þe kyng a chirche let buylde riht þere.  
 Vppon þat oþurday wiþ god wil  
 Þe same miracle of his bodi bifil  
 In a toun of þe bisschopriche  
 Of Terdonence, sikerliche,  
 Þat men callen þere Cassel ;  
 On þe same maner þe kyng riht wel  
 Let buylde a chirche of seint Austyn,  
 A wondur noble, feir and fyn ;  
 And þat ilke same toun  
 Wiþ al þe possessioun  
 He graunted and ȝaf wiþouten ende,  
 For þei of him schulde haue sum muynle,  
 To hem þat in seruise diuyn

nandis scripturis canonicis cautus. V. 1305 Bernardus quoque sic de eo scribit: Augustinus hic est validissimus malleus haereticorum. — 1309 Post hoc autem, cum barbara gens (!) terram illam occupasset et sancta loca profanaret, fideles corpus Augustini ceperunt et ipsum in Sardiniam transtulerunt. 1317 Transactis autem ab ejus obitu annis CCLXXX (!) circa annos domini DCCXVIII (!) Liprandus devotus Longobardorum rex, audiens Sardiniam (a Saracenis) depopulatam, sollemnes illic nuntios misit, ut doctoris sancti reliquias Papiam deferrent, 1329 qui magno pretio dato corpus sancti Augustini tulerunt et ipsum usque Januam deportaverunt. 1333 Quod devotus rex audiens, usque ad praedictam civitatem cum magno gaudio eidem obviavit et reverenter excepit. 1337 Cum autem mane vellent corpus deducere, nullo modo de loco moveri potuit, donec rex votum emisit, quod, si se inde duci permetteret, ibidem in suo nomine ecclesiam fabricaret. Cum autem votum fecisset, statim sine difficultate inde deductum est, rex autem quod voverat implevit et ibidem in honorem sancti Augustini ecclesiam construxit. 1349 Idem miraculum die sequenti in quadam villa episcopatus Terdonensis, quae dicitur Cassellae, contigit et eodem modo ibidem in honore sancti Augustini ecclesiam fabricavit (1356 Zus.); in super villam ipsam cum omnibus suis appendentiis concessit servantibus ecclesiae

In þat chirche seruen seint Austin.  
 Þe kyng hedde gret þenkyng  
 Leste he to Papye him schulde not bringe;  
 165 Þerfore, to plesse þat seint wiþ his miht,  
 Whereuer þe bodi lay al niht  
 Þer a church he let buylde,  
 Where þur hit were in toun or felde.  
 Þus wiþ joye ful goodlye  
 170 He brouhte þe bodi to Papye:  
 And in þe chirche of seint Petre  
 Worschipfuliche in a ferte  
 Þe bodi was leid wiþ mylde steuene —  
 Þat chirche is called »þe guyldene he-  
 uene«. — — —

375 A muleward þer was in þat cuntre,  
 Þat hedde a gret enfermete  
 Vppon his leg for þe none,  
 Hit was so sor: he miht not gone;  
 But euer he hedde in feld and toun  
 380 In seint Austin deuocioun,  
 Þerfore he preyed him deuouteliche  
 To ben his help certeynliche.  
 Seint Austin for his deuociun  
 Apered to him bi a uisioun  
 1385 And hondled his leg softe and wel:  
 And hit was hol þen eueridel.  
 Whon he awok, he fond hit so —  
 A wondur glad mon was he þo,  
 Almihti God and seint Austin

Nach 1374 sind 2 Zeilen Raum gelassen für eine Ueberschrift (etwa *Miracula*). 1384) Ms. aui-  
 sioun. 1402) Ms. stond st. stone.

He þonked þenne wiþ herte fyn. 1390  
 A child þer was wiþ wo bigon:  
 Wiþ þe seeknesse of þe ston;  
 Leches putte his frendes in witte  
 Þat he moste nedes beo kitte.  
 But þe modur hedde gret drede 1395  
 Leste þorwh þat cuttyng he schuld be  
 dede;  
 Þerfore to seint Austin þan  
 Deuoutliche preyede þat womman,  
 Wiþ word and wiþ herte mylde,  
 Þat he schulde helpe and hele hir 1400  
 chylde.

Anon riht þenne þe chylde, iwis,  
 A gret stone al out dude pis  
 And was al hol of þat seknes,  
 And þonked God of his goodnes.

IN an hous of religious, 1405  
 Þat men callen Almous,  
 In þe vigile of seint Austin  
 A monk was rauissched þerin  
 In spirit and sauh such a cas:  
 Þat a cloude from heuene sliden doun 1410  
 was,

And seint Austin þeron sitting  
 In bisschops cloþing, him þrouhte, wel  
 semyng,  
 And his tweyn eȝen verreyliche  
 To twei sonne bēmas weren liche,

*Augustini perpetuo possidendam.* V. 1363 Quia vero rex viderat sancto complacere  
 ut in suo nomine ecclesia fieret ubicumque mansisset, et timens ne in alio loco quam  
 ubi desiderabat, locum sibi eligeret, in omni loco ubi de nocte cum corpore hospita-  
 batur in honorem ipsius ecclesiam construebat, sicque cum magno gaudio Papiam de-  
 ducitur et in ecclesia s. Petri, quae coelum aureum dicitur, honorifice collocatur. —

(Folgen jetzt die *Miracula*.) 1375 Molendarius quidam in beatum Augustinum  
 specialem devotionem habens cum quandam infirmitatem (quae dicitur phlegma sal-  
 sum) in tibia pateretur, beatum Augustinum devote in sui adiutorium invocabat. Cui  
 per visum s. Augustinus apparuit et tibiam manu palans integre restituit sanitati.  
 Qui excitatus se liberatum invenit et Deo et beato Augustino gratias reddidit. —  
 1391 Quidam puer cum vitio lapidis premeretur et de consilio medicorum incidi de-  
 beret, mater pueri, mortis sibi timens periculum, beatum Augustinum devote in sui  
 filii subsidium invocavit, statimque fusa oratione puer lapidem cum urina emisit et  
 plenam sanitatem recepit (1404 Zus.). — 1405 In monasterio, quod Elemosina dici-  
 tur, monachus quidam in vigilia s. Augustini raptus in spiritu vidit nubem (splendi-  
 dam) coelitus delapsam et super nubem Augustinum sedentem pontificalibus insigni-  
 tum, cujus oculi quasi duo solis radii totam illam ecclesiam illuminabant et odor inde

1415 Pat al pat churche lihted þo,  
A wondur gret swetnesse com him fro.

SEint Bernard þorw Godus miht  
Was at matins on a niht,  
Per þe legende good and fyn  
1420 Was rad of a trete of saint Austin;  
Þe while a luytel on slepe he fil,  
Þouh hit were not wiþ his wil,  
Him þhouzte he say þat ilke tym  
A feir child stondynge beo him,  
1425 Of whos mouþ out þer ran  
So grete cours of watres þan  
Pat hit semed to him wel  
Pat hit fulde þe chirche eueridel.  
Whon he awok, he wuste wel afyn  
1430 Pat þat was saint Austin,  
Pat wiþ his goode teching  
Fulled holichirche wiþ god lyuyng.

A mon þat louede him hertilike  
Coueyted of him to haue a relyke:  
1435 Perfore ful deuoutely  
To a monk þat kepte þe bodi  
He zaf for saint Austines sake,  
On of his fingres him forto take,  
A gret summe of good money.  
1440 Þe monk þenne tok al in god fey,  
But he him þougt sumwhat on gyle:  
And a ded monnes fynger he rayed þat  
while,  
Wrapped hit in a selkene cloþ,  
And tok hit þe mon wiþouten oþ,

1419) legende st. lessoun? 1476) Ms. þat þat.

He seide: hit was of saint Austyn  
A finge and a relyke fyn. 1445

Þe mon hit tok reuerentliche  
And worschiped hit deuoutliche,  
Wiþ his egen and his mouþ,  
He hit cussed, as þing selcouþ. 1450  
But God tok hede to his feiþ  
Þorw his miht, as þe bok seiþ,  
And a verrei finge of seynt Austin  
Him sende of his merci diuin,  
And þat oþur anon riht 1455  
Was don away þorw Godus miht.  
Whon he to his cuntreye com, anon  
Mony miracles þer weoren don.  
Þe fame sprong so brod wiþ hyze,  
Til hit com to Papye. 1460

Þe monk þat him bygyled hadde  
Seide þat men weren waxen al madde,  
For he him bigyled on his maner  
Wiþ a ded monnes fynger.  
But whon þe toumbe was vndon, 1465  
Pei founden þat þer lakked on  
Of þe fyngres of his honde.  
And þenne þei þonked Godus sonde,  
And þe abbot of his offyce  
Remued þe monk, þat was so nyce, 1470  
And punissched him for þat doying  
Of such a fals begyling.

AT Burgoyne in a munster swet,  
Pat is icalled Fountanet,  
Per was a monk, god mon and truwe, 1475  
Pat men called þo Daun Huwe,

nimius exhalabat. — V. 1417 Sanctus quoque Bernardus dum quadam vice in matutinis existens aliquantulum obdormivisset et de quodam tractatu Augustini lectiones legerentur, vidit quendam pulcherrimum juvenem ibi stantem, de cujus ore tantus inundantium aquarum impetus exibat, quod totam illam ecclesiam videretur replere. Qui Augustinum esse non dubitavit, qui fonte doctrinae totam ecclesiam irrigavit. — 1433 Quidam s. Augustinum valde diligens monacho custodi corporis s. Augustini pecuniam magnam dedit, ut sibi s. Augustini digitum unum daret; sed ille accepta pecunia digitum cuiusdam mortui sericis involutum sibi tribuit, simulans esse digitum Augustini. Quem ille reverenter accipiens semper devotissime adorabat et ori oculisque apponens crebro pectori adstringebat. 1451 Cuius fidem Deus intuens, digito illo projecto unum digitum s. Augustini tam mirabiliter quam misericorditer sibi dedit. 1457 Qui cum repatriasset, ut multa ibi miracula fierent, fama usque Papiam delata est. Sed cum praedictus monachus assereret, quod cuiusdam mortui digitus ille esset, sepulchrum aperuerunt et unum deesse de ejus digitis invenerunt. Unde abbas recognita monachum ab officio deposuit et dire affixit. — 1473 Apud Burgundiam in monasterio, quod dicitur Fontanetum, erat quidam monachus, Hugo nomine,



To seint Austin he was deuout,  
 To rede his bokus he was about.  
 He preied seint Austin deuoutlye  
 80 Pat, what tyme þat he schulde dye,  
 Pat hit scholde falle on his festeday —  
 Pus hertiliche he dude him pray.  
 Fiftene dayes tofore þat solempnite  
 Wiþ brenynge feure taken was he,  
 85 And riht vppon seint Austines eue  
 Wiþ al his rihtes and good bileue  
 Vppon þe grounde he was forþ leyde,  
 Forte dye, as alle men seide.

In þe chirche an old monk sat,  
 190 Seyinge his psauter vppon a mat,  
 And sauh a siht of gret delyt:  
 A cumpaygnye, cloþed in whit,  
 Entringe wiþ deuocioun  
 In to þe churche on a processioun,  
 495 Beohynde hem alle þer com a man  
 Al lyk a bisschop icloþed þan.  
 Þe monk sumdel aferd was,  
 But he asked on of hem þe cas,  
 What þei weren and whodur þei went,  
 500 Whi þei come so, to what enteht.  
 And anon riht in þat tym  
 On of hem onswerde him  
 Pat seint Austin wiþ his chanouns  
 Was icomen for þe nones,  
 505 To fette þe monkes soule to blis

Pat him tofore hedde serued, iwis.  
 Po al þat feire cumpaygnye  
 Wenten euene to fermerie.  
 Whon þei a while hedden beo þerin,  
 Pe soule from þe bodi dude twin 1510  
 Of þat ilke monk holye  
 Pat forþ was leid forte dye,  
 And seint Austin and his cumpaygnye  
 Pat soule token to glorie  
 And diliuerde hit from þat enemye 1515  
 Pat to monkynde haþ euer envye.

VPpon a tyme wiþouten drede  
 Seint Austin vppon a bok gon rede,  
 W(h)il þat he liuede, wiþ good entent:  
 He sauh wher a fend wend 1520  
 And a gret bok in his nek  
 Trussed, in þe maner of a sek.  
 Anon him coniuert seint Austyn  
 To schewe him what was writen þerin.  
 And he seide: »sunnes, wiþouten doute, 1525  
 Pat I haue gedered of mennes aboute».  
 »Zif þou hast eny þer of myn,  
 Schewe me anon la quap seint Austyn.  
 And he him schewed wel a fyn  
 Pat he hedde forþeten ones a cumplyn. 1530  
 He bad þe fend him scholde abyde,  
 Til he coome to him þat tyde.  
 In to þe chirche he hyed sumwhat

s. Augustino valde devotus, qui in ejus scriptis miro desiderio pascebatur, quem etiam crebra supplicatione rogaverat ut ipsum ex hac luce migrare non sineret, nisi in die suae sacratissimae sollemnitatis. Ipse igitur XV die ante festum ejusdem sic coepit duris febribus aestuare, ut in vigilia ipsius super humum tamquam moriens poneretur. V. 1489 Et ecce plures decori ac fulgentes viri amicti albis ecclesiam dicti monasterii processionaliter intraverunt, quos sequebatur quidam reverendus pontificalibus insignitus: quidam autem monachus in ecclesia consistens hoc videns, obstupuit et quinam essent vel quo pergerent inquisivit. 1501 Cui unus eorum dixit, quod s. Augustinus esset cum suis canonicis, qui ad devotum suum morientem pergeret, ut ejus animam ad regnum gloriae deportaret. 1507 Post hoc illa reverenda processio ad infirmarium ingreditur; ubi cum aliquamdiu mansisset, sancta illa anima a carne soluta est, quam dulcis amicus et ab hostium insidiis securam reddidit et ad coeli gaudia introduxit. — 1517 Legitur quoque, quod, dum Augustinus in carne viveret et quaedam relegeret, ante se transire vidit daemonem librum humeris bajulantem. Qui ab eo protinus adjuratur ut, quae ibi scripta lateant, sibi pandat. Qui peccata hominum ibidem esse asserit scripta, quae undecumque collegit et in eo reposuit. Moxque ei praecepit ut, si aliquid suorum peccatorum ibi scriptum retineret, sibi legendum continuo manifestet (engl. dir.). Ostenso autem loco nihil Augustinus ibi scriptum reperit nisi quod quadam vice completorium ex oblivione dimisit, 1531 praecipiensque dyabolo ut suum praestolaretur adventum, ecclesiam est ingressus et completorium devote dixit et solitas orationes complens peregit, reversusque

And seide þe cumþlin þat he forȝat,  
 1535 And his orisouns euerichon,  
 As he was wont forte don.  
 Whon he com to þe fend aȝeyn,  
 »Scheuþ me þe place« he gon seyn,  
 »Per þat i was set in þi boke,  
 1540 Let me seo, red and loke !«  
 Þe fend twende faste, he couþe not  
 fynde,  
 He wox al wroþ as þe wynde  
 And seide : »me forþinkeþ i schewed  
 þe  
 Mi bok, for þou hast bigyled me  
 1545 And don away wiþ þi preyere  
 Þi synne þat was writen heres.  
 Þe fend vanissched þenne away,  
 Seynt Austin nomore of him saiþ.  
 A wommon dwelled sum men among  
 1550 Sumtyme, þat dude hire muche wrong,  
 And þen heo went to seint Austin  
 To place þe he sat in,  
 Forte aske counseil of him  
 What hire weore best do for þat tym.  
 1555 Heo fond him studying bisiliche,  
 And heo saluwed him reuerentliche,  
 But he biheold on hire noþing  
 Ne onswerd nouht to hire seying.  
 Þe wommon gan in hire hert caste  
 1560 Þat þe holy mon was so studefast  
 Þat he nolde not in no cas

Biholde a wommon in þe fas ;  
 Þerfore heo neihhed him ner,  
 Tolde him þe cas of hire daunger.  
 But he tornd him nouȝt to hire  
 1565 Ne ȝaf hire non onswere,  
 And heo þerfore wiþ sori cher  
 Wente hir hom in heuy maner.  
 Afturward what more and lesse  
 On a day seint Austyn wente to messe ;  
 157 Þis wommon stod þere and herde hit,  
 And was rauissched in hire spirit  
 Aftur þe sacringe in verite  
 Tofore þe heze trinite :  
 1575 Þer heo sauh wiþouten dred  
 Seint Austin, encluynt wiþ his hed,  
 As bisi as he mihte beo, iwis,  
 Disputyng of þe grete blis  
 Of þat blisful trinite —  
 1580 God ȝif vs grace þat siht to se ! —  
 A vois to hire seide cler and fyn :  
 »Whon þou were at seint Austyn,  
 He was so ifulled of charite,  
 To dispute of þe blis of þe trinite,  
 1585 Þat of þe tok he non hede,  
 Nouȝur to counseil no to rede.  
 Bote go nou to him saffiche,  
 For þou schalt fynde þat mekeliche  
 He schal þe ȝiue good counsayle,  
 1590 Þe beste to don, wiþouten fayles.  
 As heo was beden, so dude heo,  
 And good counseil þen ȝaf hire he.

1552) a fehlt vor place.

dixit ei ut praedictum locum sibi ostenderet iterum relegendum (engl. dir.). 1541 Qui dum crebro revolueret et tandem locum vacuum reperisset, iratus dixit: Turpiter me decepisti, poenitet me quod librum meum tibi ostendi, quia peccatum tuum orationum tuarum virtute delevisti. Et his dictis confusus evanuit. — 1549 Cum quaedam mulier a quibusdam malitiosis injuriam pateretur, illa ad beatum Augustinum accessit, ut super hoc ejus consilium imploraret. Quae cum ipsum studentem invenisset et eum reverenter salutasset, ille nec ad eam respexit nec quidquam sibi respondit. 1559 Cogitans illa ne forte ob nimiam sanctitatem in faciem mulieris nollet intendere, propius accessit et negotium diligenter exposuit; sed ille nec se ad eam convertit nec responsum aliquod sibi dedit, ideoque illa cum tristitia magna recessit. 1569 Altera autem die, cum Augustinus missam celebraret et dicta mulier interesset, post elevationem corporis rapta in spiritu vidit se positam ante tribunal sanctissimae trinitatis, ubi vidit Augustinum facie inclinata de trinitatis gloria attentissime et sublimissime disputantem (1580 Zus.), 1581 factaque est vox ad eam dicens: Cum ad Augustinum ivisti, ille sic de trinitatis gloria attentissime disputabat et ideo, quod ibi fueris, penitus non advertit; sed ad eum secure redeas, quia et eum clementem invenies et consilium salubre reperies. Quod cum fecisset, Augustinus benigne eam audivit et consilium sa-

SUm tyme a mon þer was  
 Þat bifel such a cas :  
 1595 Þat rauissched was in his spirit  
 In to blis wiþ gret dilyt :  
 Þer he sauh angeles monye  
 And oþur seintes in gret glorie,  
 But, for seint Austin he sauh nouht,  
 1600 He wondrede gretliche in his pouht.  
 He asked þen on of hem  
 Wher seint Austin mihte ben.  
 And he seide : he was an heih,  
 As a wys clerk and a sleih  
 1605 Disputyng in diuinite  
 Of þe heinesse of þe trinite.  
 ALso sum tyme men of Papye  
 Weren itake for envye  
 Of þe marchium of Malaspyn  
 1610 And in a prison put streng wiþin ;  
 For couetyse of heore moneye  
 Þei forbed vppon al weye  
 Þat men schulde ziue hem no drinke,  
 Nouþour swet ne sour, in hem to sinke.  
 1615 Þerfore summe dized þer in  
 And summe dronken heore oun vrin.  
 Amongus hem was a zong felawe  
 Þat of seint Austin stod gret awe  
 And worschiped him hedde ofte tym :  
 1620 Þerfore he preyed he schulde helpe him.  
 Þe nexte niht at heiz midniht  
 Austin apeered to him ful riht  
 And lad him bi þe riht hond

Forþ wiþ him vppon druyze lond,  
 Til he com to þe flod of Grauel — 1625  
 Þat mony a mon knoweþ riht wel ;  
 Þer Austin dupped a leef of a vyn  
 In þat flod wel ofte þerin,  
 Þerwiþ his tonge he moysted þan :  
 Þerof was he a wel fayn man, 1630  
 He þhouzhte him so at ese, verreyment,  
 Þat he tok non hede of pyement.

A prouost of a chirche collegial  
 Loued seint Austin wiþ his herte al.  
 But at a tyme him tok seknes, 1635  
 Þat þreo zer wiþouten les  
 He kepte his bed as mon beddered,  
 Þat mihte not sture out of þe sted.  
 Tyme of zeer com þen, parde,  
 Of seint Austines day þe solemnpnete. 1640  
 Vppon his euen to euensong  
 Men rongen þo þreo peles long.  
 Whon þat he herde þe swete soun,  
 Wiþ god herte and deuocioun  
 He dressed him to seye his preyere 1645  
 To seint Austin wiþ gode chere.  
 Seint Austin apeered þo to him  
 Al in whit, þe same tym,  
 And called him þries bi his name  
 And seide to him : »her I ame 1650  
 Þat þou hast cleped so ofte siþe.  
 Þat i nou seie, to me nou liþe :  
 Arys vp swiþe, and dwelle not long,  
 And go to churche and do euensong !«

lubre donavit. — V. 1593 Fertur quoque, quod, dum quidam vir sanctus in spiritu raptus sanctos in gloria conspexisset et b. Augustinum minime vidisset, quendam de sanctis, ubinam A. esset, percunctatus est. Qui respondit : A. residet in excelsis, ubi disputat de gloria excellentissimae trinitatis. — 1607 Cum quidam Papienses a marchione Malaspinæ in carcere detinerentur, ab iis omnis potus penitus est interdictus, ut posset ab iis magna pecunia extorqueri. Unde plerique jam spiritum exhalabant, quidam vero urinam bibebant. 1617 At quidam juvenis inter eos, qui in b. Augustinum magnam devotionem habebat, ipsum in sui adiutorium invocavit. Tunc circa noctis medium s. Augustinus praedicto adolescenti apparuit et quasi manum ejus dextram apprehendens usque ad flumen Graveloni (1626 Zus.) ipsum deduxit ibique cum folio vitis in aqua madefacto sic ejus linguam refrigeravit, ut (qui urinam bibere cupierat) de potu nectaris non curaret. — 1633 Praepositus cuiusdam ecclesiae in b. Augustinum magnam devotionem habens, cum per tres annos gravem infirmitatem incurrisset, ita ut de lecto surgere non valeret, adveniente sollemnitate s. Augustini, cum jam in vigilia ad vespertas pulsaretur, (1643 Zus.) ad rogandum s. Augustinum tota devotione se contulit. 1647 Cui in albis Augustinus apparens, eidem ter citato proprio nomine dixit : Ecce assum totiens a te rogatus, surge cito et celebra mihi

1655 And so he dude anon riht :  
And was al hol þorw Godus miht  
And þe preyere of seint Austine,  
þat grete clerk is of dyuine.

A schepherde bitwenen his scholdres  
twein

1660 A gret bocche hedde and a uylein,  
þat him dude so muche wo  
þat his mihtes were neih ago.  
But to seint Austin he preyed fast  
To sende him hele, atte last.

1665 Seint Austin in a uisioun  
Apered to him in his deuocioun  
And leide his hond vppon þe sore :  
And hit was hol for euermore.

þat same mon afturward þo  
1670 Lost þe siht of his egen two.  
To seint Austin his herte he lende  
And preyed, his siht him forte sende.  
Vppon a day aftur þe meriden  
Austin apeered to him þen

1675 And wiped his egen wiþ his honde :  
And he was hol þorw Godus sonde.

ABoute nizene hundred ȝer  
And twelue of þe date of vr lord in fer  
þer bifel such a chaunce

1680 þat fourti sum of men of Germain in  
Fraunce

Toward Rome wente wiþ gret dilyte,  
þe holy apostles to visyte :  
Summe were crupeles in carres led,  
And somme were blynde and harde

bisted,  
And somme wiþouten stauis miȝt not 1665  
stonde,

And somme hedden lost boþe fot and  
honde :

þat passeden ouer hulles monye  
Til þei come to þat place, called Carbo-  
narie.

Whon þei weoren comen almost þan  
To a place, men clepen Can, 1665

þat is fro Papye but þreo mile,  
þer þei rested a luytel while,

Out of a chirche — þat mani a man  
Knoweþ : — of seint Cosme and Damian 1665

Com seynt Austin in bisschopes wede  
To þis cumpaigni and bad god spede 1665

And asked hem whodur þei scholde.  
þei seiden to Rome þat þei fayn wolde.

þen he hem bad þat in hize  
þey schulden wende to Papye, 1700

þat aftur seint Petres churche wiþ mylde  
steuene

Askep, þat men calleþ »þe guyltene he-  
uene !«

þer schul ȝe fynden þat merci«  
He seide, »þat ȝe sechen, sikerli«.

1660) bocche = botch, a swelling of the skin.  
blosser Schreibfehler sein ? 1687) þat st. þei ?

1680) Ms. in st. and; sollte es mehr als ein  
1701) Ms. þat st. þer ?

officium vespertinum. Qui sanus surgens (cunctis stupentibus) ecclesiam intravit et officium devote peregit (1657—8 Zus.). — V. 1659 Cum cuidam pastori saevum ulcus inter scapulas ortum esset, adeo morbus invaluit, ut jam totis esset viribus destitutus. Qui dum ad s. Augustinum preces emitteret, eidem Augustinus in visu apparuit et super locum infirmum manum apponens perfecte eum sanavit. 1669 Idem quoque vir procedente tempore oculorum lumine est privatus. Qui cum s. Augustinum sedulo invocaret, quodam die circa meridiem eidem apparuit et oculos manibus suis tergens pristinam sibi sanitatem restituit. — 1677 Circa annum domini DCCCCXII viri quidam graviter infirmi numero plus quam XL de Germania et Gallia Romam ibant ad limina apostolorum visitanda; quorum quidam scammis in terra curvi se verberantes, alii cum baculis se sustentantes, alii privati oculis post alios se trahentes, alii contractas manus et pedes habentes pergebant. Qui montes transeuntes ad locum, qui dicitur Carbonaria, pervenerunt. 1689 Cum autem paene ad locum, qui Cana dicitur, advenissent, qui tribus millibus a Papia distat, (1692 Zus.) s. Augustinus pontificalibus indutus, de quadam ecclesia in honore ss. Cosmae et Damiani constructa exiens, eidem apparuit eosque salutans, quo tenderent requisivit. Qui cum ei quo tenderent respondissent, adjecit: Ite Papiam et de coenobio s. Petri, quod dicitur Coelum Aureum, interrogate et ibi misericordiam habebitis quam optatis.

- 1705 Þen þei him asked what he hiht.  
 Þen onswerde he anon riht :  
 »Mi nome is Austin, wite ȝe wel, men,  
 Þat sum tyme was bisschop of Iponen»,  
 And þenne anon from heore eȝe-siht
- 1710 He vanissched þorwh Godus miht.  
 Te Papye whon þei weren come,  
 To þe munstre þe wey þei nome,  
 Anon þei liften heore vois at ones  
 And cried riht þus for þe nones :
- 1715 »Seint Austin confessour glorious,  
 Haue merci nou and help þou vs!«  
 At þis cri þer comen anon  
 Monkes and oþur men mony on :  
 Þer mihte men seo þe traces of bledying
- 1720 Of heore veynes streynyng,  
 From þe church dore wel a fyn  
 Til þei come to þe tumber of seynt Austin :  
 Þere þei weren heled alle, þarde,  
 Þat no sore on hem men mihte se.
- 1725 From þat tyme forþ þe grete fame  
 Encresed of seint Austines name,  
 Þat muche pepele afturward  
 Þat seke weoren wenten þiderward,  
 And of heore seknesse feir and wel
- 1730 Weren iheled eueridel.  
 And þer weore laft so mani  
 Signes of wax, verreyli,  
 1746) Ms. he ist zu tilgen.
- Pat seint Austines chapel  
 And þe porche þerof eueridel  
 Weoren so ful, þat no wiht  
 Noupur in ne out passe miht.  
 Neode drof þe monkes to take away  
 Mony of þe signes, day bi day.
- HIt is an old notabilite  
 Pat þreo þingus þer be  
 Pat worldliche men disiren here :  
 Riches, delices, and worschipes in feere.  
 Þis seint was of so gret perfecciu  
 Pat he of þeos þinges hedde abhominaciun.
- Pat he dispised so riches,  
 Þe bok »Soliloquijs« he bereþ witnes ;  
 Þer Resun askeþ him þus :  
 »Of richesse wheþur þou beo couetous?«  
 Seint Austin þer onswereþ him  
 And seiþ : »Þis nis not þe furste tym,
- For i am now of þritti ȝeer  
 And seþþe fourtene ben passed her  
 Siþen i hedde no coueytyng  
 But onliche to mete, driuþke and cloþing :  
 For vppon Ciceronis oune boke  
 I lernde wel whon I dude loke,  
 Pat i schulde on none wyse  
 Of richesse haue no coueytise«.

V. 1705 Qui cum eum de nomine suo interrogassent, ait : Ego sum Augustinus, quondam Hypponensis civitatis episcopus — statimque ab oculis eorum evanuit. Illi autem Papiam pergentes, cum ad dictum monasterium pervenissent, coeperunt omnes voces levare ac unanimiter conclamare : Sancte Augustine, adjuva nos. 1717 Ad quorum clamores cives et monachi (excitati ad tam grande spectaculum) confluebant, et ecce ex nervorum distentione sanguis multus coepit effluere, ita ut ab introitu coenobii usque ad tumbam s. Augustini tota terra sanguine videretur respersa. Cum autem ad sepulcrum s. Augustini venissent, omnes sanitati sunt integrae restituti, acsi nulla in eorum corporibus laesio exstisset. 1725 Coepit extunc fama s. Augustini crebrescere et multitudo languentium ad ejus tumulum adventare, qui omnes sanitatis beneficia reportantes suae salutis pignora relinquebant, factumque est ut tanta praedictorum pignorum fuerit multitudo, ut inde totum oratorium s. Augustini et porticus plena essent, ita ut eundi et redeundi impedimentum non modicum generarent. Quapropter monachi necessitate compulsi ea inde removeri fecerunt. — 1739 Notandum, quod, cum tria sint quae a mundanis hominibus appetuntur : scilicet divitiae, deliciae et honores, vir iste sanctus tantae perfectionis exstitit, quod ipse divitias contempsit, honores respuit, voluptates abhorruit. 1745 Quod enim divitias contemneret, ipse testatur in libro Soliloquiorum, ubi ratio eum interrogat dicens : Divitias nullas cupis? et respondet Augustinus : Hoc quidem nec nunc primum; nam cum XXX annos agam, XIV fere anni sunt ex quo ista cupere destiti nec aliud in his praeter necessarium victum cogitavi, prorsus unus Ciceronis liber mihi facile persuasit nullo modo

REsun him asked also  
 1760 In þe same bok þerto :  
 Wheþer he tok ouht to gret kepe  
 To eny worldly worschepe.  
 Þer he onswereþ godliche  
 And seiþ : »I knowleche outurliche  
 1765 I haue hem laft for euermo,  
 Whil niht and day mai come and go«.

LVst also and dilytinge  
 Of fleschlich likyng or tastinge  
 He forsok, as þe same bok telleþ vs,  
 1770 And seiþ and telleþ riht þus :  
 Resun him askeþ of a wyf :  
 Wher he hedde lykyng in þat lyf,  
 Zif þat heo weore feir and clene,  
 Feir-manæred, wiþouten wene,  
 1775 And zif þat he wuste sikerliche  
 Þat heo weore wondur riche,  
 Nomeliche zif he wuste sikerliche his ese,  
 Þat he schulde soffre no dise.  
 Austin onswereþ anon riht :  
 1780 »Þauh þou hire peynted neuær so briht  
 And rikene as muche goodnesse

As þou const, boþe more and lesse,  
 I haue icast ouer alle þing  
 To fleo flescliche doying«.  
 Qwaþ Resun þenne : »I aske þe nouht 1785  
 What to do þou hast cast in þi þouht,  
 But wheþer wiþ loue oþur wiþ awe  
 Þyn herte þerto weore ouht idrawe ?«  
 Austin onswerde wiþouten ire :  
 »In such þing haue I non disyre ; 1790  
 And zif hit falle out to my mynde,  
 Hit is wiþ horroure a(n)d dispisyng«.

REsun him asked : of his dilyt  
 In mete and driſke hou stod hit.  
 And he onswerde wiþouten scape : 1795  
 »Of mete, drinke ne of baþe  
 Nouþur of oþur bodiliche lustus  
 Aske me nouzt, as þhough þou nustes ;  
 I ne aske no more, my lyf to lede,  
 But onliche on such þinges þat me doþ 1800  
 nede«.  
 God ziue ou grace wiþ herte glade  
 To preye for him þat þis lyf made.  
 AMEN.

esse appetendas diuitias. V. 1759 Quod autem honores respuerit, in eodem libro testatur, ubi ratio eum interrogat dicens: Quid honores? et respondet Augustinus: Fateor eos modo ac paene his diebus cupere destiti. 1767 Voluptates quoque et delicias (Grässe: diuitias) contempsit et quantum ad concubitum et quantum ad gustum. Quantum ad primum, interrogat eum ratio dicens in eodem libro: Quid uxor? nonne te delectat pulchra, pudica, morigerata, dives, praesertim si certus sis nihil ex ea te molestiae esse passurum? 1779 et respondet Augustinus: Quantumlibet velis eam depingere atque cumulare bonis omnibus, nil mihi tam fugiendum quam concubitum esse decrevi. Cui ratio: Non ego quaero quid decreveris, sed utrum ad hoc alliceris? et respondet Augustinus: Prorsus nihil in huiusmodi quaero, nihil desidero, etiam cum onere, horrore et aspersione talia recorder. 1793 Quantum ad secundum, interrogat eum ratio dicens: Quid de cibis? et respondet Augustinus: Sive de cibo et potu sive de balneis caeteraque corporis voluptate nihil interroges; tantum ab ea peto quantum in valetudinis spem conferri potest. —

## 7. Savinian & Savina.

Sṽm tyme þer was an heþen man  
 Pat men called Sauyn þan.  
 Of his furste wyf he gat a childe  
 And called him Sauyn, god and mylde,  
 5 Of his secunde wyf also  
 A feir douhtur he gat þo  
 And called hire rihte name  
 Sauyna, wommon of gode fame.  
 Sauyn þe ȝonge rad on a boke  
 10 On a tyme as he gon loke,  
 Þis vers, wiþouten mor:  
 Asperges me domine & mundabor.  
 What was þerof þe vndurstondyng,  
 Couþe he not wite for noþyng.  
 15 In to his chaumbre he wente him þere,  
 Leide him in askes and in an here,  
 And seide he hedde leuer dye þen  
 But he mihte wite what þat was to  
 men.  
 An angel seide to him þis red:  
 20 «Trouble not þi self riht to bi ded,  
 For riht here in þis place  
 Of God þou hast ifounden grace;  
 Whon þou art cristned, wite wel nou,  
 Þou schalt beo whittore þen is þe snouh,  
 25 And þen scha(1)t þou riht wel wite  
 What is to sei þat þou sauh write».

19) Ms. And st. an. 25) Ms. schat st. schalt.

Whon þe angel was gon him fro,  
 Idoles and maumetes he forsok þo  
 And worschipped hem nomore aftur þat tym.  
 Þerfore his fader was wroþ wiþ him 30  
 And seide: »beter is, wiþouten drede,  
 Þat þou al one beo dede  
 For þou vr godus nult not honoure,  
 Þen alle we dyen in on vre».  
 Priueliche fleih he þan 35  
 To þe citée of Tetrasinan.  
 Whon he com to þe watur of Secan,  
 Þer preyed he God, as a good man,  
 Þat cristendom he wolde him sende.  
 And so hit was, er he þeonne wende. 40  
 Þen seide vr lord: »þat þou hast souht,  
 Þou hast nou founden — leose hit nouht!  
 He stiked þer his staf adoun  
 And seide þen his orisoun —  
 Toforen alle þat þer weren þat vre 45  
 Hit bar leues and eke floure.  
 So þat for þat miracle þo  
 A þousund an hundred and eizte þerto  
 Men bileued in vr lord  
 And worschuped him wiþ herte and word. 50  
 Whon þe emperour Aurelean  
 Herde of such a maner man,  
 Þider he sente mony knihtes

7) Das Orig. s. Leg. Aur. cap. 127: de sanctis Saviniano et Savina. Der Titel im Ms. ist blos Savina. — 1) V. 1 vgl.: Savinianus et Savina fuerunt filii Savini (viri nobilissimi, sed) pagani, qui de prima uxore Savinianum (!) genuit, de secunda Savinam filiam generavit (et ex nomine suo ambos vocavit). 9 Legens autem Savinianus verum illum: Adsparges me domine etc., quid hoc esset quaerebat, sed intelligere non valebat. 15 Unde intrans in cubiculum in cinere et cilicio prostratus jacebat, dicens se malle mori quam non intelligere sensum verbi. 19 Cui apparens angelus dixit: Noli te usque ad mortem affligere, quoniam invenisti gratiam apud Deum, et cum baptizatus fueris, nive candidior eris et tunc intelliges quod nunc quaeris. 27 Recedente angelo (laetus efficitur et) ydola de caetero venerari contemnens a patre plurimum objurgatur. Cum ergo pater saepius sibi diceret: Melius est ut, quia Deos non adoras, tu solus moriaris, quam nos omnes in morte tua insimul involvamus, — 35 latenter aufugit et ad urbem Trecasinam devenit. Cumque super fluvium Secanae venisset et ut ibi ex eo baptizaretur, dominum exorasset, ibidem baptizatus est, dixitque ei dominus: Nunc invenisti quod tamdiu quaerendo laborasti. Statimque in terra baculum fixit et facta oratione baculus ille coram multis adstantibus frondes et flores produxit, ita quod MCVIII viri domino crediderunt. 51 Imperator autem Aurelianus hoc audiens, milites ad eum capiendum plures direxit, qui eum orantem





- To þat flod he wente anon.  
 115 Þe emperour herde of þis cast  
 And bad men schulde *persuue* him fast,  
 His hed þer of to smyte —  
 For þat was his most delyte.  
 Whon Sauinian sauh ful riht  
 120 Þat þer suwed him mony a kniht,  
 Vppon þe watur he wente anon,  
 As þei he on eorþe hedde igon,  
 Til þat he com to þat same plas  
 Þer þat he icristened was.  
 125 þe knihtes waded in ful fast  
 And come to him atte last;  
 Þei weren aferd him forte smite,  
 He bad hem not spare for no despite,  
 «And whon þat ȝe haue so idon,  
 130 Takeþ my blod wiþ ou anon  
 And to þe emperour ful riht  
 Bereþ hit, þat he mowe haue his siht,  
 Þat he mowe knowe euer afturward  
 Godus vertue, þat is vr lord!»  
 135 Whon his hed was of ismite,  
 In his oun hondes he tok hite  
 And þorwh Godus grete graas  
 Bar hit nine and fourti paas.  
 Þe emperour afturward wiþ hize  
 140 Wiþ þat blod enoynte(d) his eze:  
 And anon riht wiþouten more  
 He sauh as wel as dude bfore,  
 And þen he seide wiþ milde mood:  
 «Forsope, cristen mennes God is good!»  
 140) Ms. enoynte st. enoynted. 142) dude = dude he.
- A wommon þat blynd hedde iben iwis 145  
 Fourti winter, herd of þis  
 And let men to þat place hire bere,  
 And þer heo made hire preyere:  
 And þorwh þe grace of God almiht  
 And of his seynt heo hedde hire siht. 150  
 Þis seint was sent þus to glorie  
 Þe niþe kalende of Februarie (!).  
 But his owne susteer  
 Dized anoþur tyme of þe ȝer.  
 Of hire now schal i tel, 155  
 And ȝe wollen lusten me wel.
- 
- SAuina was heþene ȝit  
 And in idoles hedde gret dilyt,  
 And preyȝede for hir broþur to hem fast,  
 Heo wepte also. but atte last, 160  
 In hire slep as heo was leyd,  
 An aungel com and to hire seid:  
 «Sauina, wep þou no more!  
 Saue þi self, beo not forlore,  
 And forsak al þyn hauyng: 165  
 And þou schalt fynde þi broþur, dwel-  
 lyng  
 In þe moste worschupe iwis  
 Þat may beo, in joye and blis».
   
 Whon heo awok of hire slepyng,  
 Heo asked hire felawe: «sanz þou eny 170  
 þing?»

audiens imperator iussit eum illuc insequi et capite truncari (118 Zus.). 119 Videns autem Savinianus milites insequentes, super aquam velut supra petram ambulavit, quousque ad locum sui baptismi pervenit. 125 Cum igitur milites transvadassent et eum percutere formidarent, dicit illis: Securi me percutite et de sanguine meo ad imperatorem deferite, ut lumen recipiat et Dei virtutem agnoscat. 135 Percussus igitur caput suum levavit et passibus XLIX illud portavit. 139 At imperator, cum de ejus sanguine oculus tetigisset, continuo sanatus est, dicens: Vere bonus et magnus est Deus christianorum. 145 Quod audiens quaedam quae annis XL lumen amiserat, ad locum portari se fecit et facta oratione protinus lumen accepit. 151 Passus est autem circa annos domini CCLXXIX cal. Februarii (!) — 153 (Sed hoc ideo inseritur, ut hystoriae sororis saae, cuius festum praecipue hic recollitur, haec quoque hystoria conjungatur).

2) V. 157 Cum ejus soror igitur Savina fratrem suum quotitè fleret et pro eo ydolis supplicaret, tandem sibi dormienti apparuit angelus dicens: Savina, noli flere (164 Zus.), sed quaecumque habes derelinque et invenies fratrem tuum in honore maximo constitutum. 169 Quae evigilans collectaneae suae dixit: Amica mea, aliquidne sensisti? Et illa: Etiam, domina; nam vidi hominem tecum loquentem, sed nescio qui-

- »Ze, heo seide, my deore ladi,  
I saiþ a mon speke wiþ þe, verreyli,  
But what he seide, wot i nouht,  
Perfore þeron hæue I no þouhte.
- 175 Sauyna seide : »loke þou hit not oute«.  
»Nay, dame, quap heo, wiþoute doute,  
Whateuer þou wolt, do þi wille,  
So þou þi self nouþur sle ne spille«.  
Vppon þe morwe whon hit was day,
- 180 Boþe two þei wente heore way.  
Hire fadur hir souhte in eueri plas —  
No mon coupe wite wher þat heo was.  
His hondus þen heold he vp to heuene  
And seide þeos wordus wiþ mylde ste-  
uene :
- 185 »Zif þou beo God of heuene, as men letes,  
Lord of al : brek my maumetes  
Þat miht not saue my children twein —  
Hem to truste is not but veyn«.  
Vr lord sende a þondur anon
- 190 And brac his idoles euerichon.  
Alle þulke þat segen and þere stood  
Euer astur leeued in God.  
Sauina com þenne to Rome,  
Eusebie þe pope zas hire cristendome ;
- 195 Twey blynde heo heled þoruz Godus sonde  
And tweyne þat weren crokeð, fot and  
honde.  
Vppon a niht in hire slepyng  
An angel com to hire, seyzyng :  
»Sauina, hou hast þow
- Forsaken þi richesse, now  
Þou art ifed her wiþ delice? —  
Beo þou not þerof to nice.  
Aris vp þerfore out of þis plas  
And go to þe citée of Thretas —  
Loke þou beo not longe beohynde —  
Þer þi broþur þou schalt fynde«.  
Heo seyde to hire maiden þo :  
»Hennes forsoþe we-moste go«.  
»A, ladi ! heo seide, whodur wol ze?  
Alle men here louen wel þe,  
And þou wolt go on pilgrimage,  
To dye, or þou come to ful age?«  
Heo onswerd : »God al vr weye,  
What þat vs nedep, wol þurweye«.  
Heo tok wiþ hire barli-bred þen,  
Til þat heo com to þe cite of Rauen,  
To a riche monnes hous in þat stede,  
Whos douhtur was neih dede —  
For hire hir frendes maden serwe.  
Þer heo asked hire herborwe  
Of a seruaunt of þat hous,  
Þat hire onswerde sone þus :  
»Hou mihte ze beo herborwed her,  
Sepphe my maistresse makeþ such cher  
And al oþur beop wiþ ðel bistedde,  
For hir douhtur is neih ded a bedde?  
Sauina onswerde wiþouten more :  
»Heo ne schal not dyze þerfore«.  
In to þat hous þen heo wonde  
And tok þe child vp bi þe honde
- 200  
210  
215  
220  
225  
230

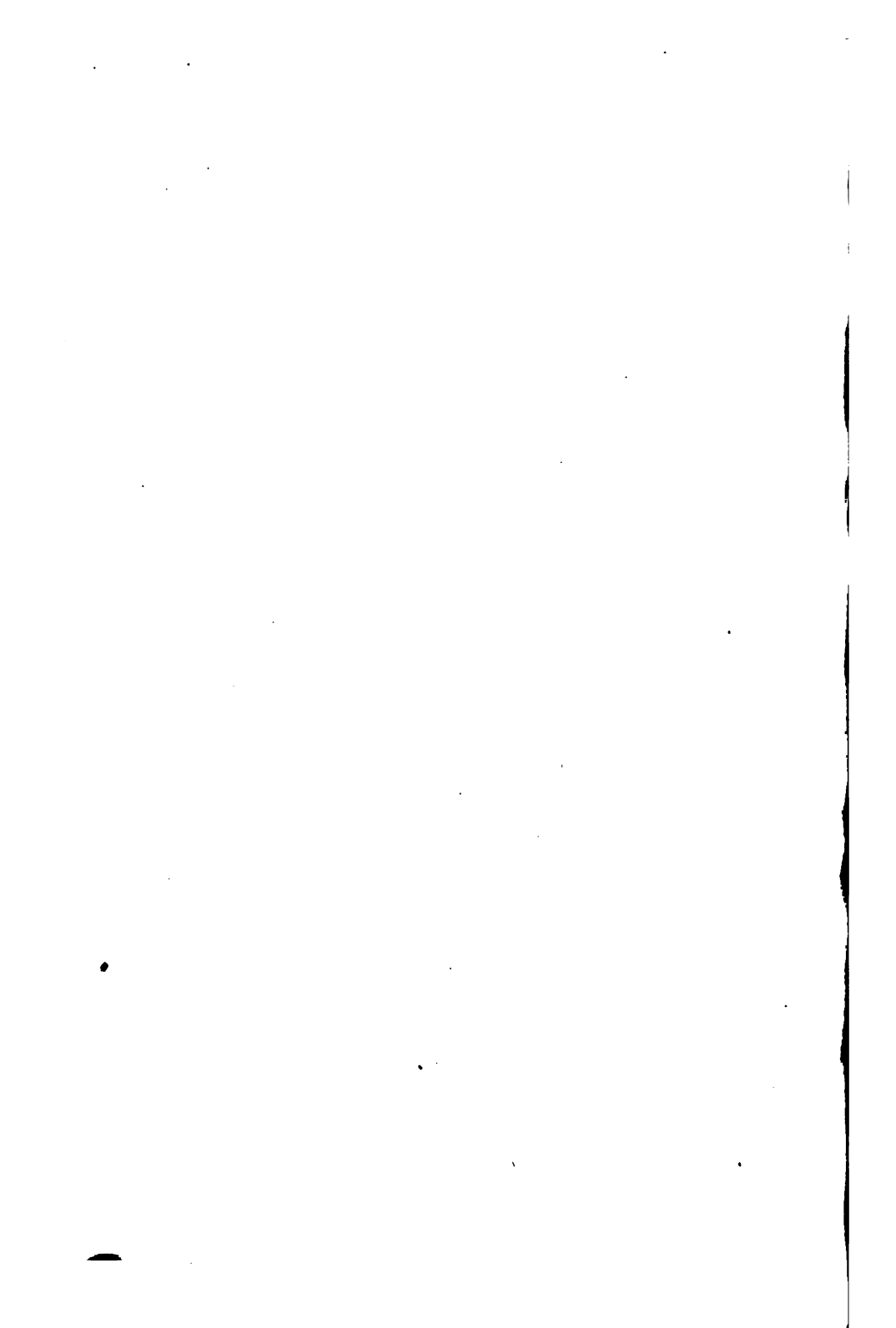
185) letes v. let = to pretend, vgl. Gen. u. Exod. 2168 (ags. lætan to pretend). 229) wonde, so Gen. u. Exod. 4136. 378a, v. winden.

dem quid dicentem. Non me, inquit, accusabis? Et illa: Absit, domina; quaecumque vis, facias, tantum non te occidas. 179 Sicque in crastino ambae recesserunt. Cum ergo pater diu fecisset eam inquiri et non inuenisset, elevatis ad coelum manibus ait: Si tu es Deus potens in coelo, ydola mea comminue, quae natos meos salvare non potuerunt. Tunc dominus intonans omnia comminuit et confregit, quod multi videntes crediderunt. 193 Verum beata Savina Romam veniens ab Eusebio papa baptizatur et duos caecos duosque contractos sanans (V annis ibi permansit). 197 Cui dormienti apparens angelus dixit: Savina, quid est quod facis, ut tuas divitias deserens nunc igitur in deliciis hic epuleris? surge et vade in Trecas civitatem, ut fratrem tuum ibidem invenias (205 Zus.). 207 Dixit ergo famulae suae: Non oportet nos hic amplius habitare. Et illa: Domina, quo vis ire? ecce omnes valde te diligunt, et tu peregre mori cupis? Et illa: Deus nobis providebit. 215 Et accipiens panem hordeaceum, in urbem Ravennam devenit, veniensque ad domum cuiusdam divitis, cuius filia quasi mortua plangebatur, se ibidem a famula hospitio recipi postulabat. Quae ait: Domina mea, quomodo hic hospitari vales, cum filia dominae meae moriatur et omnes se graviter affligant? Non propter me, inquit, morietur. 229 Intrans igitur domum, manum puellae apprehendit et sanam ipsam erexit (232

And made hire hol of hire seknesse —  
 þerof made joye boþe more and lesse.  
 Þe goode mon of þe hous and his wyf  
 Wolden han wiþholden hire as heore lyf,  
 5 But þerto wolde heo nouzt assent,  
 But went hire wei wiþ good entent.  
 Whon heo com to a plas  
 Þat nas bote a myle from Tretas,  
 Heo seide to hire maiden þere :  
 10 A luytel þat heo wolde reste here.  
 Out of þat citée a noble man  
 Com to hem tweyne þan,  
 Lycen icalled was he,  
 And he hem asked : »whennes beo ze?»  
 15 Sauina seide : »sire, parde,  
 I am riht of þis cuntre«.  
 Lycen seide : »whi gabbest þou?  
 Þi tonge schewep þe for a pilgrim nou«.  
 Sauina seide þenne to him :  
 20 »Forsope, sire, I am a pilgrim,  
 And seche my broþur Sauinian  
 Þat was ilost long tyme agan«.  
 Lycen seide þan : »in certayn,  
 He þat þou sechest was islayn.  
 25 Hit neodeþ not to þe forte scof :  
 For Cristes loue his hed is of,  
 His bodi, as i þe sey, iwis,  
 In Godus place iburied is«.  
 Prostrat heo fel þen to grounde  
 30 And preyed to God þus in þat stounde :  
 »Lord, on God in Trinite,  
 Suffre þou nou me no more

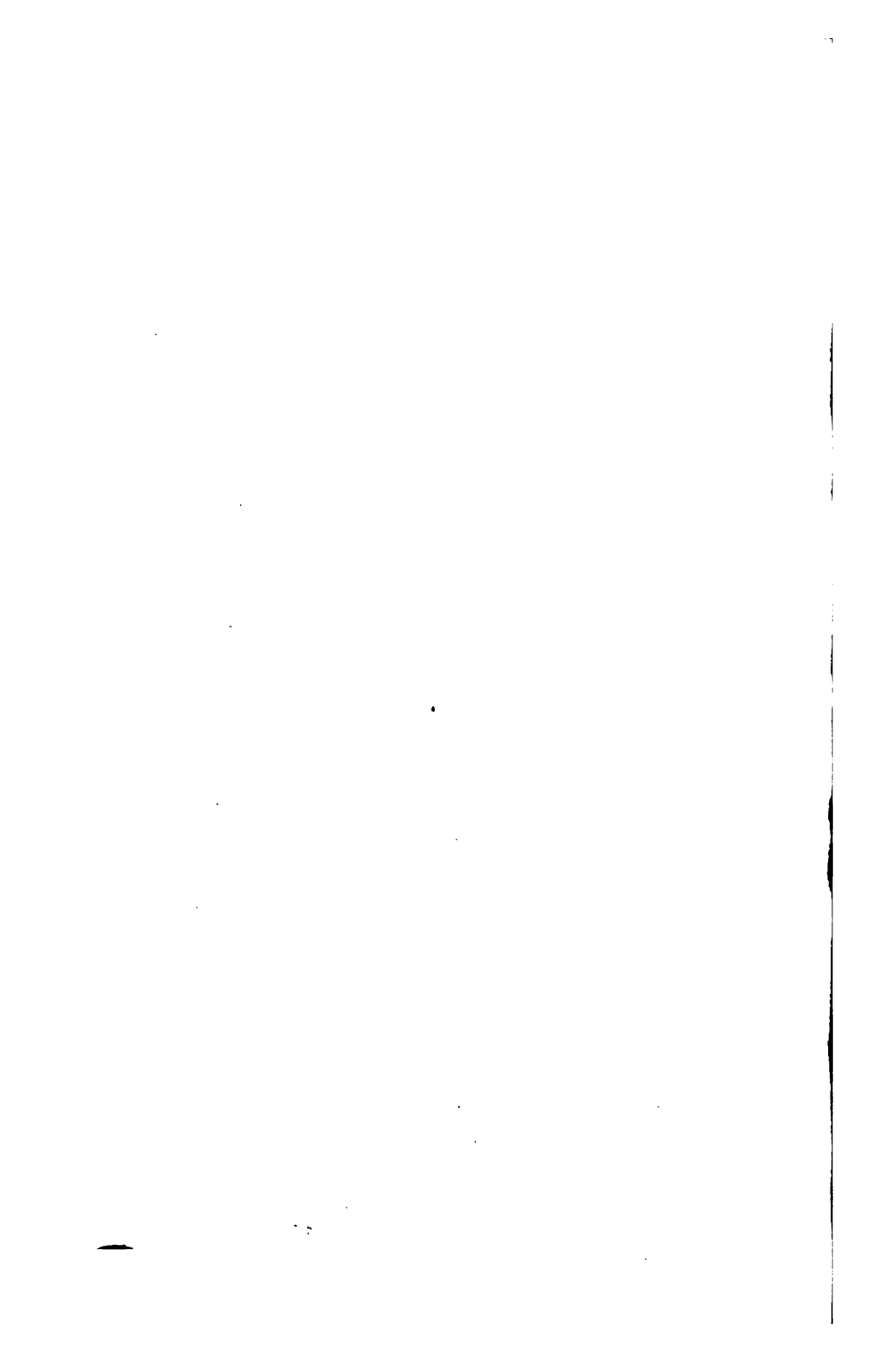
Beo fortrauayled wiþ weyes sore,  
 Ne my bodi awei to pas,  
 265 Zif þi wille beo, out of þis plas !  
 To þe also, lord, i comende  
 Mi damysele for to defende,  
 Þat wiþ me þus hiderto  
 Hap isoffred pyne and wo.  
 And my broþur, þat wiþouten lye  
 270 I wende to haue seyzen here wiþ ege,  
 In þi kyngdom mak me him seo,  
 Lord, þauh i vnworþi beo !«  
 Þis orisoun whon heo hedde ised,  
 Anon riht þo heo was ded.  
 275 Whon hir seruauht þerof was war,  
 Heo wepte and hedde muche car,  
 For heo nedde nouzt, sikerly,  
 To burie wiþ þenne þe bodi.  
 Þe forseid mon þenne parde  
 280 Sende a criour þorwh þe cite,  
 Þat alle men schulde come to him,  
 To burie a wommon, a pilgrim.  
 And so þei duden soþliche  
 And burieden þe bodi worschipefuliche. — 285  
 Þe dai, þat þe feste is of saint Sauin &  
 Sauina,  
 Is þe festeday of saint Sabina,  
 Þat was a wyf of gret miht  
 To Valentinian þe kniht,  
 290 Þat, for heo nolde not do sacrificse  
 On þe heþen mennes wyse,  
 Was imartred and don to ded,  
 For þei smiten of hire hed.

Zus.), et cum vellent eam retinere, nullatenus acquieuit. 236 Cum ergo juxta Trecas ad milliare venisset, dixit famulae suae ut paulum repausarent. 241 Et ecce vir quidam nobilis Licerius de civitate veniens dixit ei: Unde estis? Cui Savina: Hinc sum de ista civitate. Et ille: Cur mentiris, cum loquela indicat te esse peregrinam? Et illa: Domine, vere peregrina sum et fratrem meum Savinianum diu perditum requiro. Cui ait: Vir ille quem quaeris ante paululum pro Christo decollatus est (255 Zus.) et in tali (!) loco sepultus. 259 Tunc se prosternens in oratione ait: Domine, (qui me semper in castitate servasti,) non permittas me amplius duris itineribus fatigari aut corpus meum de loco isto ulterius moveri! commendo tibi famulam meam, quae propter me tanta sustinuit, fratremque meum, quem hic videre non potui, fac ut in regno tuo videre merear. 274 Finita autem oratione migravit ad dominum. Quod videns ejus famula coepit flere, quia ad sepeliendum necessaria non habebat. 280 Praedictus autem vir praeconem per civitatem misit, ut homines ad sepeliendum mulierem peregrinam venirent. Qui venientes honorifice eam sepelierunt. — 286 Hac quoque die fit festum sanctae Sabinae, quae fuit uxor Valentini militis, quae, cum nollet sacrificare, (sub Adriano imperatore) decollata est.



II.

## Einzellegenden.



## 1. Kindheit Jesu.

a) aus Ms. Harl. 3954, fol. 70 (14. Jhdt.).

### Hic incipit infancia saluatoris.

LOrd god in trinite,  
 þou boutyst man on rode dere :  
 þou send hem grace, wel to the,  
 þat lystyn me w<sup>t</sup> mylde chere,  
 5 For þe loue of Mary fre  
 þat helpyth vs w<sup>t</sup> here pregere !  
 Țyf þat Țe wyllyn herkyn to me,  
 A grēt solace Țe may here :  
 Of hym þat is most of vertu  
 10 A fayir tale I wyl Țou telle,  
 Ryth of þe chyldhod of Jhesu,  
 Țyf þat Țe wyllyn a stounde duelle.  
 Qwan Jhesu wa<sup>s</sup> of Mary born —  
 Blyssyd mote þat tyme be ! —  
 15 Thre kynges komyn hym befor  
 And dedyn hym homage & feute.  
 Heroudes w<sup>t</sup> enuye had suorn  
 þat Jhesu ded wuld be.  
 Mary wold not here chyld were lorn :  
 20 Out of þat lond she gan fle,  
 Out of þat lond w<sup>t</sup> myth & mayn,

Fro kyth þer men here ne knewe;  
 She bad a man þat he xuld sayn  
 þat she kom þer qwan þat he sewe.

Forth went Mary w<sup>t</sup> Jhesu, 25  
 And Jochepe folwyd on a rowe;  
 Þe iewys folwyd after anone,  
 & þan þat corn men shar & mowe.  
 & þan forþer our lady gan gon  
 Be vnkout weyis þat she ne knewe : 30  
 She sey lyonys, lebbardes, many on,  
 & þan began here sorwyn newe.  
 Mary seyde : »þis bestes xullyn vs slon.  
 Alas, þe day waxit so dym!  
 Jhesu blyssyd þo bestes Ichon : 35  
 More & lesse he loutyd to hym.  
 For merthe of lebbardes þat she sey  
 Mary blyssyd here sone anone,  
 She dred no best in þe wey,  
 She seyde : here kar was al gon. 40  
 Forþermore, I Țou say,  
 Our lady went be cuntres wylde.  
 Barabas wonyd in þat way,

Das Ms. schreibt w<sup>t</sup> für wyth oder wyt (t steht häufig st. th), þ<sup>t</sup> für þat, þ<sup>s</sup> für þis, stets þ<sup>u</sup> und meist Ț<sup>u</sup> für þou, Țou (Țou 41), qþ für qwaþ, qn für qwan, Jhū für Jhesu (vgl. die Reime Jhū vertu 563, Jhū blu 595, Jhū prow 663, doch scheint es V. 25 in Jhesum aufzulösen); öfter sind Vocale obengeschrieben, ohne Abkürzung zu bezeichnen, so bei þe, þi, þo, ebenso zuweilen s, wie in wa<sup>s</sup>, a<sup>s</sup>, hy<sup>s</sup>. — V. 1—192 s. ebenso (aber mit vielfach verderbtem Texte) die 2. Version V. 1—210. 6) Ms. praegere. 21) Ms. out of þ<sup>t</sup> w<sup>t</sup> myth lond; lond ist nach þat umzustellen. 27) Ms. anon, so öfter; der Strich über n kann hier nur e bezeichnen sollen, wie in doñ, goñ 520 u. ö., foñ 258, hoñ 380 (home 435), moñ 506, noñ 584, soñ 621, euerychoñ 260; wol auch in pleyñ 359 und dronkyñ 100, takyñ 545; in anoñ 101. 254. 378 u. ö. ist u st. n verschrieben, wie öfter; in anō bezeichnet der Strich n. 36) he plur., wie 86.

He was a thef in wode & felde;  
 45 He askyd *our* lady be here lay:  
 »Qwat beryst *pou*? she seyde: »a chylde«.  
*Jhesu* preyd, *þer* he lay.  
 Dysmas preyd *hys* fader to be~~n~~ mylde.  
 Barabas seyde: »*þat* may not be.

50 Sekerly, w~~o~~utyn nay,  
 Ze xul be robbyd alle III,  
 Or *þat* ze pace þis Iche waye.

He tok Mary al in hey,  
 He held here styлле be þe lappe.  
 55 Pan gan Dysmas for to cry:  
 »My leue fader, let hem schappe!  
 Me were leuer for to dey  
 Þan here mystyd euyl happen«.  
 Hys fader let hem gon sekerly,  
 60 Þe sone *hys* handes gyn to clappe.  
 Pan seyde suete Mary:  
 »My leue sone, qwyт hym þis!  
 »Moder, w~~t~~ me he xal dey  
 And kome w~~t~~ me in to my blyse.

65 Forþermore *our* lady went,  
 Toward Egypt she tok þe gate.  
 Here for to restyn she had talent:  
 Hete of þe sunne mad here to suate.  
 Joshep in armys he her hent,  
 70 For wel he vnderstod here state,  
 He tok here doun w~~t~~ good entent  
 Of þe asse *þat* she on sate,  
 Vnder a tre, *þat* was ful hey,  
 W~~t~~ fayre flourys he made here sete.

75 Mary seyde: he were ful sly  
*þat* of þis freyt now myth gete.

Qwan Mary had mad here mone,  
 Hyre sone wylt al here wyl,  
 Of þe froyt wol good wone  
 80 He here gaf, & *þat* was scylle:  
*Jhesu* spak to þe tre þanne:  
 »*Pou* loute adoun my moder tyl,

Tyl she & Josep boþe han tanne  
 Of þe frut ryth al here wyl«. 85  
 Onto here fot þe tre gan folde,  
 Tyl he hadde takyn *þat* hem tyth.  
 Qwan he takyn hadde *þat* he wolde,  
 As it was it stod vp ryth.

And þan seyde *our* suete lady:  
 »Certe, me thrystyt wonder sore«. 90  
 »Certe, seyt Josep, »so do I,  
 And *our* asse zet mekyl more.  
 Al þis lond it is so dry,  
 For lak of water is al my kare«. 95  
*Jhesu* spak to þe tre on hey  
 And bad it wyssyn water þare.  
 Of þe tre þer gan spryng  
 Wellys fele & water at wyl,  
 Wyn & water it gan fort bryng.  
 Þerof he dronkyne al here fyl. 100

Mary blyssyd here sone anone  
 & thankyd hym *þat* was so fre.  
*Jhesu* seyde to þe tre son:  
 »In paradys þou xalt be«. 105  
 In to paradys it was browt  
 To Elyze & Ennok *hys* fere.  
*Jhesu*, *þat* al þis werd hat wrout,  
*þat* tyme was old but o zere.

W~~t~~ an old man þei gun mete,  
 And of þe weyze askyd resoun. 110  
 He seyde: »to Egypt ze ha zete  
 XXX dayis jurne to þe toun«.

Pan gan Mary to wepe,  
 For werynesse she sat doun. 115  
 »Moder, quap *Jhesu*, »wylt *pou* lete?  
 Lo here þe wallys of þe toun!  
 It is so fayir a rych cete.  
 Lo how short he made here way.  
 »Sone«, she seyde, »blyssyd *pou* be,  
 As lord *þat* al mythtes may!« 120

87 u ö.; he (hee) ist neben þei (they) gleich häufig gebraucht. 44) Ms. athef, a ist meist mit d. Subst. verschmolzen. 48) Ms. h<sup>9</sup> = hys, wie 60. 124. 355. 568; 9 ist sonst Abbrev. für us, doch kommt ausgesprochen nur hys vor wie 121. 128. 152. 163. 314. 358. 83) Ms. tañe = tane, taken. 107) werd = world. 112) Ms. Jurne.



Qwan Jhesu & hy<sup>s</sup> moder fre  
In to Egypt weryn browt,  
Freudes was lord of þat cete.  
Alle hys goddes of gold werz wrount;  
15 þe puple fro fer þeder gun te,  
þe maumentes for goddes þei sout.  
Qwyl Jhesu duellyd in þat kunstre,  
Alle hys goddes felle to nowt.

SO it befel vpon a day  
10 A lytyl befor þe none:  
Chyldryn of þe cete madyn a play,  
As he were wone to done.  
Jhesu here play gan to say,  
And here play was endyd sone:  
35 Judas seyð wellaway,  
He made a karful mone.  
Anone Judas gan to deyzge,  
A lytyl fote myth he not go.  
Judas seyð: »þou xalt abyge,  
40 Jhesu, for þou dedyst soo«.

Chyldre in to þe toun ranne  
For dred of Judas sake,  
Onto sere Lyne, here aldermanne,  
Pleynt on Jhesu for to make,  
45 He seyð: Judas ded was þan  
For þe plegyng be þe lake.  
Alle þe Juwys Jhesu gun ban,  
On hym þei thout to take warke.  
Alle þe Juwys tokyn hem to rede  
50 Qwat det Jhesu xuld endure;  
Summe seyde he xuld be stonyd  
For hys fals lythyr kure.

Mary & Josep were ful woo  
For Jhesu þat was hem dere;  
155 Qwan þe Juwys thoutyn hym to slo,  
þan chaungyd al here chere.  
To þe water Mary gan go:

»Leue sone, quat dost þou here?»  
»Moder, I make dammys II,  
To stoppyn water here, myth þou lere«. 160  
She seyde: »sone, me lyst not play,  
In toun I herde sueche a kry:  
But Judas ryse & go hys way,  
þou xald deyzge wt gret enuy».

»Moder«, he seyde, »I do þi wyll«, 165  
Judas xal I makyn hol here.  
And zet hym xal lykynt ful ylle  
þat he of lyue now ne were:  
Moder, for soþe I tellyt þe,  
þis tretour is ful of fellonyze, 170  
Onto þe Juwys he xal selle me,  
Among my fomen for to deyzge.  
Jhesu zede þat body tyll  
And tok hym vp be þe ere:  
»Judas, qwy lyst þou so style? 175  
My moder wold þat þou rese were«.

Sere Lyne & þe maystrys alle  
And sere Kayfas, þat was here fere,  
On Mary & Josep gun to kalle  
And seydyn to hem on þis manere: 180  
»We han thout þat ze xal alle  
For zoure sone þat wyl not lere  
Euer in kare & wo to walle —  
Betre zou were to lyn on bere.  
Zyf he wold lere, zet myth he the, 185  
And wysely to wysdam drawe,  
On lytyl tyme he myth be  
Prince & kepere of our lawe».

To þe scole þei hym ledde.  
Cayfas kam hym azen, 190  
A bok befor hym he spredde  
& bad he xuld leryn wt wen,  
He bad hym seyn A. b. c.,  
For be mowt he wold hym teche.

129ff.) Vgl. Version b, 149 ff. 131 ff.) Der Text ist fehlerhaft, der Tod des Judas ist nicht motivirt; die Worte 139—140 waren im Orig. wohl die Worte Jesu. 148) Ms. warke = wrake, vgl. sporg 620 st. sprong. 151) Das Reimwort fehlt, der Schreiber hat das nördl. dede st. dethe eliminirt. 167) lykynt = lykyn it, wie tellyt 169. 169—172 gehören, wie die Reime zeigen, ans Ende der Strophe, sie sind vom Schreiber versetzt. 167) hym st. zou? s. Vers. b, 187. 171) Ms. stets on to. 193—328) hier gehen die 2 Versionen ganz auseinander, vgl. b, 211—265. Der ganze Abschnitt 193—328 findet

195 »Nowe, *qwaþ Jhesu*, »I may wel se  
*þat þou* art wrot & egre of speche.  
 Now qwy is a befor *þe .b?*  
 Tel me now, I *þe* beseche!  
 And ellys I xal telle *þe*,  
 200 Wreth *þe* not to werke wretche!

Cayfas þan w<sup>t</sup> wordes Ille  
 Seyd to Jhesu anone ryth:  
 »Jhesu, þou hast a wonder welle,  
 I rede þou lere w<sup>t</sup> al þin myth;  
 205 And but þou wylt holde *þe* styлле,  
 To hard betyng þou xalt be dyth.  
 Jhesu seyde: »it were no scylle,  
 I kam not hyder for to fyth«.

»Zeta, *qwaþ Jhesu*,« of myn askyng  
 210 Þou me zeuyst non answere.  
 I am ful eld, þow I be z yng,  
 Þerfore I kan *þe* ryth wel lere.  
 W<sup>t</sup> *þe* I sey w<sup>t</sup>outyn lecyng:  
 A is letter w<sup>t</sup>outyn pere,  
 215 A is III & but o thyng,  
 III partys he hat knyth in fere.

But a begynn<sup>y</sup>t *þe* letterrure,  
 For a is lyk to *þe* trinite:  
 III partys he hat of o mesure,  
 220 And alle III a may wel be.  
 I wyl *þe* lere, zyf þou wylt dure:  
 A is lyk to *þe* deyte:  
 Þe deyte is, þou myth be sure,  
 III personys & on in mageste,  
 225 Euermore hereafter he xullyn endure  
 Indepartable alle III.  
 Now myth þou lere, tak god kure,  
 A is most of dygnyte«.

Cayfas seyde in þat stonde:  
 230 »Qwat art þou, letterrure for to lere?

Be Moyses lawe we han fou(n)de  
 Þis clergye þat þou seyst here.  
 Þou seyst in Ilke a grounde  
 Þat þou art eld & z yng in fere;  
 Þi sawys sotly be not sounde,  
 Þerfore þou art to me not dere.

Spek no more, I *þe* say,  
 But zyf *þe* holy to þi lore:  
 And þou myth ben al wey  
 Ryth fully wys for euermore.  
 And wol zong þat wyt is kore,  
 It is medlyd w<sup>t</sup> folye,  
 And þat me greuyt suythe sore,  
 It katchys me to felonye.

Of Moyses our lawys we hadde,  
 And oþer lawys þou wylt vs teche?  
 Of þi sawe, sone, I am sadde  
 Of *þe* trinite to make þi speche;  
 Þou greuyt me, I am not glad,  
 To me þou art a leþer leche:  
 Þou spekyst of god a<sup>s</sup> a chyld mad  
 Wel ferþer þan þi wyth wyl retche«.

Jhesu azen to hym gan spelle  
 And wold wetyn of hym anone  
 Zyf he koude ony thyng telle  
 Of þe prophetes þat weryn gon,  
 Þat seydyn Cryst xuld deyze  
 Here in erthe among his fone  
 And þe lawe he xuld felle: —  
 »Þis aute ze knowyn euerry-chone«.

Cryst is lyth of god almyth,  
 And of þe lyth he is kore.  
 Isay spak aryth:  
 Þat of a mayde he xuld be bore —  
 Þou myth wel wetyn þat it is ryth,  
 For to by þat is forelore.

sich als eigenes selbständiges Gedicht in Ms. Vernon fol. 300 wieder (gedruckt in d. »Altengl. Legendena«, Paderborn 1875, p. 212 ff.), wo der zwölfjährige Jesus diese Disputation im Tempel zu Jerusalem mit den »maystres of the lawe« hält, nicht mit Cayphas. Der Dichter den Jesus scheint diesen ganzen Theil entlehnt und in sein Gedicht eingefügt zu haben, wie er auch die Strophenform beibehalten hat. Ms. Vernon bietet den besseren Text. 196) wrot st. wroth. 213) lecyng st. lesyng. 216) knyth st. knit, wie wyth st. wit 252. 231) Vern.: nis not st. we han 238) statt þi hat

- God is fader, & Cryst is lyth,  
 þe sone is gotyn wythoutyn ore :
- For as þe sunne zeuyt hys lem,  
 270 Zyf he w<sup>t</sup> cloudes be not let,  
 So komyt Crist of a sunne-bem  
 In to erthe, balis to bet ;  
 Zyf þow take wel good zem  
 How þe sunne-bem is set :
- 275 Vndeputyd is þe strem  
 Of Crist þe sonne w<sup>t</sup>owtyn let.  
 Now tak here-to good entent :  
 þe fader lyth in þe sonne xal be,  
 þe faderes lyth may not be blent,
- 280 Al is o lyth in deyte.  
 þan ben hee prouyd be argument  
 þe fader & þe sone o lyth ben hee,  
 þe holygost w<sup>t</sup> hem present,  
 For þat fulfillt þe trinite.
- 285 For þe trinite, I þe seyzē,  
 A is letter of alle chyf,  
 þerfore a is al weyze  
 Iput befor. þat is god pref.  
 þe trinyte xullyn he seyn w<sup>t</sup> eye
- 290 Alle þo men þat ben hym lef ;  
 þan is man a blysful pere  
 Pat to þe trinyte is lef.  
 Of þe trinyte I haue told in heyen.
- þan seyde þe maystrys of þe lawe :  
 295 Of deuelles þat he had clergyzē :  
 »A maydyn w<sup>t</sup>outyn ony awe  
 Shuld beryn þe kyng of glorie.  
 Wel we wetyn þat it is knawe :  
 Old Josep weddyd Marye —
- 300 Oper record kun we non drawe ;  
 He is not Crist be prophessye.
- Jhesu spak w<sup>t</sup> mylde chere  
 Onto þe Jewys þat gun cry :  
 »Faryt fayre, frendes dere !  
 305 Ze fare foule thoru folye.
- But o thyng xul zet ze here,  
 As seyt þe prophete Isaye :  
 She xal be weddyd, þat hat no pere,  
 þe myld moder of messy.
- Isay seyde a noþer thyng : 310  
 Cryst in þe lawe xuld be bore —  
 And þat xuld ben in weddyng,  
 And ellys Cristes lawe is lore.  
 þe prophetes spekyn of hys komynge  
 At Jesse began þe more, 315  
 For Crist hath no begynnynge,  
 Al-þow he be man kore,  
 Thoru myth of heuene kyng.  
 Josep virga floruit fatu Isaye,  
 Coniux, lex v<sup>t</sup> monuit, mater fit messyer. 320
- Cayfas & oper Jewys mo  
 Of zying Jhesu he haddyn maruayl  
 How þat he was kome to  
 W<sup>t</sup> clergye hym for to asayl ;  
 Of hem had Jhesu many foo, 325  
 For here wyt wol sone gan fayl.  
 Many of hem away gan go,  
 Qwan here clergye wold not awayl.
- XII sparwys Jhesu mad þanne  
 & bad hem flygin qwere hem thout. 330  
 Alle þe Juwys gun hym banne,  
 For her halyday he halwyd nowt ;  
 Hee banned hym alle þanne,  
 Befor þe maystrys wa<sup>s</sup> he brout.  
 Alle þei gun Jhesu to banne, 335  
 He seydyn : of hem he rout nowt.
- Hee kallyn hym þan a qwent syre,  
 Hee seydyn : he wold dystriyn here lay.  
 Jhesu seyde : »I tok non heyre,  
 I made hem not but on my play. 340  
 Al-þow I do an oper kure,  
 It helpyt zou not to seyn nay.  
 I wel not duellyn, be ze sure,  
 I wel wend & go my way !«

Vern. my. 288) Ms. god is st. is god. 291) pere ist falsches Reimwort, Vern. liest preize. 293) Dieser Vers ist unnützer Zusatz. 295) Ms. deuell<sup>s</sup> mit dem Zeichen der Abbrev. für *er st. es, ys*, wie 384 bei hylles (Ms. hyller). 318) Dieser Vers ist unnützer Zusatz, wie 293. 319—20) im Ms. in rother Schrift. 323) vor to fehlt hem? 326) wol = wel, wie 241. 470. — 329—344) vgl. wieder b, 265—276. Der Text ist verdorben, wie die Wiederholung 331. 333. 335 zeigt. 345—380) vgl. b, 325—360; beide Texte

Hic ient ad aquam pueri cum  
ollis.

- 345 Afterward on an oþer day  
Euery chyld to oþer gan telle :  
»Wend we fort w<sup>t</sup> good aray  
Onto þe water, our pottys to fylle !«  
Alle hee lokyddyn, I *you* say,  
350 Qwyh of hem was most snelle ;  
Hee zedyn fort in here way,  
Ful lytyl qwyte gun þei duelle.  
Jhesu fyrst þe water hent.  
Arka dede Jhesu wrong :  
355 Hys pot to-brak, þe water out went.  
Jhesu seyde : »suych xalt þou fong«.
- Þan Jhesu hol hys pot gan make,  
Ant to hys frend he seyde anon :  
»Wyl we pleyne be þe lake ?  
360 On þe sunne-bem xul our pottes gon«.
- On þe sune-bem þei hem hongre :  
Crystes heng styлле, here gan don falle,  
Alle þei brokyn, he were not stronge.  
And Archa weppe sore w<sup>t</sup> alle.  
365 »Archa«, *quap* Jhesu, þou were to blame.  
Qwy madyst þou my water to shede ?  
Now hast þou an oþer shame  
And after þi gylt þou hast þi mede«.
- Josep seyde al in þat throwe :  
370 »Jhesu is lord of gret poste,  
Wel aut we hys myth to knowe  
For þe meraciys þat we se  
Fro day to day for vs to shewe.  
»My pot þat was brokyn on III,  
375 It wold ben hol, & þou wold leue :  
Now help, Jhesu, þat art so fre !«  
»Josep«, *quap* Jhesu, »for þi sake  
þe pottes xullyn ben hole anone«.
- Gret Joye þe chyldryn gan to make,  
380 Synggande to tounne he wentyn home.
- Sythen vpon an oþer day  
Jhesu w<sup>t</sup> chyldere gan to mete.

- He seyde : »wyl we go play  
Vpon þe hylles for to lepe ?«  
Hee wentyn fort al in hey,  
385 Jhesu & hys felas alle.  
Summe thoutyn hym to enuy  
W<sup>t</sup> herte bytter as ony galle.  
Jhesu lep for þe maystry,  
And oþer lepyñ & hard gun falle,  
390 Þat legges & armys sekryly  
And neckes brokyn, þei myth not kalle.
- But Josep & an oþer, hys fere,  
Sowyn of Jhesu gret meruayl  
And seydyn þat þei myth lere :  
395 Jhesu to vyon wold not awayl :  
»Jhesu is lord w<sup>t</sup>outyn pere,  
Noman it geynyt hym to sayl,  
He dot hys wyl boþe fer & nere  
At hys lykyng w<sup>t</sup>outyn fayl«.
- 400 Jhesu seyde : »hens wel I wende  
And to my moder wyl I gon  
And letyn hem lygyn in þe ende,  
For now þei am dede Ichon :  
To lytyl wyt he haddyn in mende,  
405 For avyzen me þei done(?)  
Go hom, Josep, my moder frende !  
Her owyn dedys ha hem slone«.
- Jhesu went aform alone,  
Josep kom after w<sup>t</sup> hys fere.  
410 Þe Jewys komyn after sone anon,  
For to sekyn here chyldryn pere,  
Hee askyd Josep euery-chon  
Of here chyldryn, qwere þei were.  
And Josep seyde : »dede as a ston  
415 Hee lyn in feld, & I am here«.
- Þe Jewys madyn a foul cry,  
Hee seydyn : »alas, how may þat be ?«  
Josep seyde : »sykerly,  
Hee deyd throu here nyste :  
420 They wold lepyñ & enuy  
Sute Jhesu þat is so fre,

weichen von hier ab bedeutend und zuletzt ganz ab. 349) Ms. lokyddyn. — 381 —  
487) vgl. b, 277—324 (bis auf die ersten Verse ganz abweichend). 389) Ms. Jhesu  
for þe maystry lep; lep ist hinter Jhesu umzustellen.

- Perfore dede ben they,  
Gamyt hem non o<sup>er</sup> glee.
- 425 Jewys seydyn on þis manere —  
And euer þei seydyn alas — :  
»How scapydyst þou & þi fere ?«  
Josep seyde : »our wyl it nas  
For to make Jhesu our pere :
- 430 We wyst wel, our mayster he wa<sup>s</sup>;  
Perfore we ben here,  
þe toþere ly dede vp þe gras«.  
»Alas, seyde þe Jewys Ichone,  
»An hard hap here is befaller !
- 435 We wylyn alle wendyn home  
And for our chylder hys moder kalle«.
- Hee zedyn to here ryth anone  
And on here madyn a lody cry,  
Hee seydyn : here chylder euerly-chon
- 440 Jhesu had slawyn throu felony ;  
»Perfore þou xalt, or it be nyth,  
And old Josep, þat syttyt þe by,  
Ben to-brent in fyr bryth,  
And Jhesu in zour kompany !«
- 445 Mary seyde : »w<sup>t</sup>outyn duellyng  
I xal wend, my sone to seche.  
For hem ne make ze no wepyng,  
For, zyf he wyl, he may hem leche —  
He kan do more wonder thyng
- 450 Pan to helyn hem w<sup>t</sup> hys speche :  
So is hys myth, þou he be zyng.  
It fallyt not zou to take wreche«.
- Mary fort þan gan she go,  
She sey qwere here sone gan pley,
- 455 And þer kom ryth anone  
Josep to hym in þe wey.  
Mary seyde : »sone, be our fon  
We be dempt for to dey.  
My leue sone, þe chyldryn Ichon
- 460 Þou zyf hem lyf, I þe preyze !«
- Jhesu seyde anon ryth :  
»Moder, þi wyl xal be do«.  
He bad Josep anon aplyth  
Onto þe tounys ende go,
- »Byd hem komyn hom be my myth, 465  
Reny(n)g as faste as ony roo,  
Þat my moder may sen aplyth  
Þat I am frend azen my foo«.
- Josep þe chylder gan to kalle :  
Wol suethe hee komyn rennyng. 470  
Here frendes boþe in boure & halle  
For hem here handes gun wryng : —  
A gret joy þer was befaller  
Qwan hee sowyn hem leuyng.  
þe chylder kome w<sup>t</sup> þat in hast 475  
Beform þe grete of þe cete ;  
Of hem hee gun to queryn fast :  
»How were dede & leuyn ze ?«
- Hee toldyn anon of þat meruayl,  
How Jhesu myth done al hy<sup>s</sup> wyl : 480  
»We greuyd hym — it wold not vayl,  
Perfore we fellyn dede ston-styl ;  
And now we ben w<sup>t</sup>outyn fayl  
Kome to lyue w<sup>t</sup>outyn Il.  
Gaynyt not hym to asayle, 485  
For, zyf ze done, he wyl zou spyl«.
- Of here chylder hee weryn in drede :  
In an ouene hee letyn hem do  
And madyn a man hem to fede,  
Þat noman xuld komy(n) hem to, 490  
And zouyn hym ful gret mede  
Þat hee xuld not komyn hem fro.  
And þan kam Jhesu as . . . . .  
W<sup>t</sup> hym þer kam no moo,  
Jhesu seyde : »felawe myn, 495  
Qwat is þat þou kepyst þare ?«  
þe man seyde : it were swyn.  
»Swyn« qwaþ Jhesu, »motyn hee ben zare« !  
& as swyn he grontyn & grone  
And alle hee weryn swyn in fere. 500  
þe man made þan wepyng mone  
And went to here frendes dere,  
He seyde how Jhesu kom alone  
& mad hem swyn thour hys powere.  
»Alas«, he seydyn, »qwat xul we don ? 505  
Oure chylder mone ben no-qwere«.

V. 432) Ms. lydede st. ly(n) dede. 464) Ms. touñ<sup>9</sup>. 466) Ms. renyng. — 487—530  
vgl. b, 361—396 (ganz abweichend). 490) Ms. komy st. komyn. 493) nach as sind

- Hee wentyn to þe ouene anon :  
 Swyn þerin gun gruntyn grylle.  
 Þe Jewys gun to seyn anone :  
 510 »Þis meruayl vs lykyt Ille.  
 Prey we help of Marye,  
 Þat our chylder nowt spylle :  
 Jhesu grantyt sekyrly  
 Hys moder preyere at hyr wylle».
- 515 Hee told Mary an hap wa<sup>e</sup> falle,  
 And preydyn here of help Ichon,  
 »And namely for our chydryn alle,  
 For wel we wetyñ : Jhesu wyl done  
 Þi wyl boþe in boure & halle».
- 520 Sone she grantyd w<sup>t</sup> hem to gone,  
 Onto here sone for hem to kalle.  
 For hem she preyid sone anone  
 Onto here sone a myld bone.  
 He grantyd here wyl ful sone :  
 525 Þe chylder of wo weryn vnbounde.  
 He thankyd Mary þat had it done  
 For help þat hee in here founde ;  
 Hee preyidyn here w<sup>t</sup> carful mone  
 Þat here chylder myth go sounde.
- 530 Jhesu grantyd hem anone.

- A Rych man was in þat cete  
 Þat to Jhesu had envye,  
 Josep fader, Braudyn hyth he.  
 Ouer hys sone he made maystrye,  
 535 He seyde : »my sone, þou were me dere,  
 Now þou dost agen my wylle  
 To ben w<sup>t</sup> Jhesu, of hym to lere —  
 Þou were wel betre to ben stylelle.
- For hys loue þou xalt be kept  
 540 In a tour of lym & ston,  
 Hys loue þou xalt abyñ, Josep,  
 Ne geynyt þe no betre won.  
 To þe xal noman komyn ne lep,  
 Þer myth þou cry & kalle alon,  
 545 Þat noman of þe xal takyn kep  
 Ne for onys for to heryñ þi bon.  
 I suere be god Adonay :  
 Lyth þer þou xalt non haue ;

- Lud þou þou cry wellaway,  
 Non helpe geynyt þe to craue. 550
- Jhesu, þat hath þe þus shent,  
 Out of þresoun xal þe not bryng  
 Be no maner of sharment  
 Þat he kan of rede & syngs.  
 Josep seyde anon ryth : 555  
 »Fader, þou myth done þi wyl.  
 Jhesu is ful of mekyl myth,  
 He wyl not suffre me to spyle.  
 Josep left in þat þresoun,  
 Þe dorys weryn lokyn faste. 560  
 Þer lay Josep al alon,  
 To hym kam Jhesu ryth in haste.

- »Josep, felawa, qwaþ Jhesu.  
 »For my loue þou lyst here,  
 Þou xalt se more of my vertu, 565  
 For so I wyl, my leue fere».  
 Jhesu fond a lytyl bore  
 And bad Josep hys synger take :  
 Heyl & sond as he was core  
 He kam out w<sup>t</sup>outyn wrake. 570  
 Euer w<sup>t</sup> Jhesu he wold be,  
 Nothyng myth hym lette ;  
 Euer was Jhesu hym so fre,  
 For hys felaw he hym fette.

### Ad artem tingtoris Ibat.

- Pan seyde Jhesu to Marye : 575  
 »Off diuers craftes I wyl say,  
 Of craft þat is of gret maystrye,  
 I xal done alle men to pay».  
 Onto a lyster hee komyn sone,  
 W<sup>t</sup> hym komenant for to make : 580  
 Hee weryn acordyd ryth anone,  
 Þe dyere was glad for Jhesu sake.  
 Jhesu dede hys maystrys wylle,  
 A better seruant he had neuer none,  
 For neuer he let thyng spylle, 585  
 Al was wel þat he gan don.

So it befel, as I zow say :  
Hys mayster had preyere  
For to dynyn on a day,  
590 He and hys wyf in fere.  
Clothys hadde þei, for soþe to say,  
To dyzyn boþe fayre & clere —  
Fyner cloth to mannys pay  
Was non in þat mestere.  
595 And qwan he went, he bad Jhesu  
Þe clothys fynly dye,  
Scharlet, morre, grene & blu,  
»Iche cloth after þat I seye«.

Jhesu anone a fyr gan make,  
600 And went hym fort for to plye.  
Hys mayster saw hym be þe lake,  
Jhesu & oþer chyldryn tweye.  
Þe wyf seyde : »gonder hys our wrake,  
I se hem w<sup>t</sup> myn eye,  
605 He hat not done þat þou þode hym make.  
Ryth it is þat he abyee«.

Jhesu hem seþ & hom hym dyth :  
And alle þe clothys were qwyte,  
And þe fyr brynnyng bryth.  
610 Þat mayster began to flyte.

Jhesu toke þe clothys Ichon  
And in to þe led he hem kast.  
Þe mayster seyde : »I am vndone !  
Þou xalt abyin in haste«.

615 A brond he tok vp w<sup>t</sup> hys hond,  
Jhesu for to smyte,  
To throwyn þe brond wold he not wond :  
Of Jhesu it faylyd lyte.  
Þe brond bar lef & blosomyd anon  
620 And sporning, þer it gan falle.  
Þe mayster it sey & dred hym sone,  
Mercy to hym gan he kalle.

And euerry cloth had hys hu,  
Ryth as it xuld haue,  
625 Scarlet, morre, grene & bleu,  
No betere myth men kraue.

Jhesu forzaf hym, I zow say,  
And fro hym he gan wende.  
Carpenterys craft he wol say,  
Þerto he gan lende. 630

### Ad artem carpentarij Ibat.

Jhesu was boþe strong & durable  
W<sup>t</sup> an ex for to hewe :  
At euery werk he was ful stable,  
To techyn men to ben trewe.  
Þe mayster-wryth forsoþe þan 635  
Had a gret werk on honde,  
For he was most crafty man  
Þat was in al þat londe.

To Jhesu he tok a wol fayr tre  
And bad hym hewyn faste,  
& taute hym qwere it xuld be  
Be leyd at þe laste. 640

Jhesu it hew in gret rapyng  
To short be IIII fote.  
Þe mayster made gret sorwyng, 645  
For þe tre was long & grete,  
To Jhesu he seyde ful zare :  
»Þou hast don ful Ille —  
We a(ute) han gret kare —  
Þis fayr tre to spylle ; 650

For it is þe fayryst tre  
Þat euer kom in myn hond.  
Alas, he seyde, gret kare is me,  
For sorwe I may not stonde.  
Þan qwaþ Jhesu : »let me se, 655  
And o thyng wyl I fond :

Zyf it myth lenger be  
Throu myth of my hond.  
Draw, qwaþ Jhesu, at þe toþer hende,  
For at þis ende I wyl drawe !« 660  
»Þou scornyst, me thyngkyt, leue frende,  
Of þat þou seyst in þi sawe«.

»Set on þin hond«, qwaþ Jhesu,  
»And drawe on god spede !«

V. 600) Ms. plye st. pleye. 603) hys = is mit unorgan. h. 604) hem st. hym. 620) Ms. sporning st. sprong. — 631—692) vgl. b, 730—753 (ganz abweichend). 644) fote st. fete. 649) das 2. Wort ist zerstört, nur a ist sichtbar, zu lesen scheint alle oder aute. 659) hende mit unorg. h.

665 »*pat* were a werk of lytyl prow«  
*P*° wryth seyde, »at nede«.

»*Pou* art not wys, *qwaþ* *Jhesu*,  
 But *pou* do now my wyll«.

*P*° carpenter seyde: »qwyche Idel dede

670 I wyl letyn be styll«.

»*Pan* wylt not *p*° maysterie wynne«

*Qwaþ* Cryst, »of carpentrye?»

*P*° mayster seyde: »*pou* myth begynne,

I wyl *p*° not avyze«.

675 *Jhesu* seyde: »I wyl asay,

Or *pat* I hens wende«.

*P*° mayster seyde: »*þis* iche day

It komyt to non ende«.

*Jhesu* drow for he was strong,

680 *pat* many men myth se,

V. 693) chylde st. shilde.

He drow it IIII fote long,

Ryth as it xuld be.

*P*° mayster seyde: »it were wrong,

Maystyr but *pou* be;

Mythty *pou* art, & myld among,

*Pi* pere is nowt, *qwaþ* he.

*Jhesu* went *pat* same day

Fro hym, as I zou telle,

No more crafter wold he asay,

No lenger wold he duelle.

He went fort in hys way,

*P*° lawe to fulfyllen.

Cryst vs chylde, *pat* best may,

Fro *p*° peyne of helle!

Explicit infancia saluatoris.



### Pueritia vel Infancia Christi.

V. 6) Ms. help<sup>t</sup>, wie stond<sup>t</sup> 556, obengeschr. t für yth, wie w<sup>t</sup>=wyth. 7) & = and = if, wie öfter. 13) wen mit w st. wh, wie in were, wy, weder, wat, wych, auch wythe 799. 14) Ms. yblessy. 15) Ms. by fore st. byforen. 17) sore st. sworne. 20—32) Die Anfänge der Verse sind abgerissen. 21) Ms. foy swere, offenbar st. foy were, foy plur. v. fo, vgl. treys, kneys, feloys, iurnys. 22) Ms. egyp. knowye. 25) softe = souzte, vgl. mit ft st. zt rofte 693, ofte 508, dofter 518. 528; neben ft begegnet auch wt, wth: wrowt 268, wrowth 219, þowt 266, browt 272, owth 656, bowth 414, selbst sowfte 130, sowzth 223, daneben zt, th. 26) hyre poss. plur., so 85. 100. 130. 139 u. ö., neben here 174. 198. 636. 728, selten þer 84. 28) vor yldernys ist vielleicht w ausgefallen; doch vgl. orlle 111 (= worle 532), ordes 384

- (Sch)e say lyonys, lypardus, many on,  
 30 (& oþer) best(es) fowle & grymme.  
 (Mary) sayd : »we byn slayn.  
 (Alas,) þys day waxyd alle dymme!  
 Jhesu blessyd þe bestys euery on :  
 Lasse & more lowtyd to hym.  
 35 Mary blessyd hyre sone flesch & bon,  
 For yoe hyre hert reiosyd wythynne,  
 For byrdys songes sche hyrd þat day,  
 He s(a)yde hyre drede was alle agon  
 For drede(!) of b(e)stes yn þat way.  
 40 Fyrdyrmore sche wente anone.
- (In þat) contre, þat wasse west & wylde,  
 Barabas wonyde yn þat way,  
 Þat owlays was, as y yow telle.  
 . . h(e) sayd : »woman, by þe laye!  
 45 Wat beryst þou?» Mary sayd : »a chyld.«  
 Jhesu lowe, þer he lay.  
 The sone bade þe fader be myld.  
 »So myld, sone, y wyll be to day,  
 Weder þou well, wythoutyn nay :  
 50 Y wyl robbe hem al III,  
 Certeynly, þys ylke day«.
- He toke Yosef wyth vylonye,  
 And he toke Mary by þe lappe.  
 Þan bygan Dysmas to crye :  
 55 »Lefe fader, let them schape!  
 Me were lyuer to day for ay  
 Þen he toke on them no happe«.  
 Þe fader foryefe hym sycarly.  
 Hys sone for yoye began to chappe(!)  
 60 & made myrþe & melody.  
 Þen sayd anon mylde Mary :  
 »Lefe sone, quyte hym thys!  
 »Dame, on my rygth hond he schalle day  
 & come wyth me yn to blysse«.
- F(yrder) more ow(re) l(ad)y went, 65  
 Þe sonne schon þat tyme ful hote :  
 To rest hyre Mary had talent  
 & sayd : »for hete y wax al mate«.  
 Josef hyre yn hys armys hent,  
 For he vnderstod hyre state, 70  
 & toke hyre down yn good entent  
 Of þe mule, were-apon sche sate ;  
 Vnder a tre, þat (was) ful hye,  
 Wyth fayr flowres he made hyre sete.  
 Mary sayd : he were ful slee 75  
 Þat of þys tre only frute maygth gete.
- Wen Mary þus had menyd hyre mone,  
 Here sone wyst welle wat was hyre wyll;  
 Of þat frute, þat wasse goode, y wene,  
 He yeafe hys moder, & þat was schele : 80  
 Jhesu spake to þe tree anone :  
 »Þou by adon my moder tylle,  
 Tylle sche & Yosef bothe calle  
 Of þy frute wat þat ys þer wyll«.  
 The tre to hyre fete gan falle, 85  
 Tylle þat þay had take þat þay wyll.  
 Wen þey had take wat þay wolde,  
 As hyt was fu(r)st, hyt stod uppe welle.
- Þen sayd myld Mary :  
 »Sertys, me þorstyth swyþe sore«.  
 90 Yosep sayd : »aþorste am y,  
 & yet our mule hath meke more.  
 (Al) þys londe ys so drye,  
 For fawt of wete ys alle my care«.  
 Jhesu spake to þe ke tree hym bye : 95  
 ». . . more wyll hym water þare«.  
 Of þe rowte sone gan water spryng,  
 Wyllys fayr, bothe water & wyne at wyll,  
 Plenty of al both he gan brynge.  
 Þerof þey dronkyn alle hyre fylle. 100

ohne w im Anlaut, sore st. swore 17. 30) Ms. best. 31) byn = ben, vgl. ye byn 229, byn 3 pl. 291. 292. 300. 499 neben byth 296, beth 350, buþ 611 ; y steht vielfach st. e, wie in ynde 203, fyld 522, lyrne 210, hyre 4, wypte 303, grytte 460, furzyfe praet. 627, vnnyþe 136, lyuer 56, nydys 159 u. a. 32) waxyd st. waxyth. 36) yoe = joy, reiosyd rejoiced. 38) Ms. he syde ; he fem. 36–40) Diese Verse sind offenbar verderbt. 44) vor he scheint ein kleines Wort ausgefallen. 55) schape escape. 57) he ist plur., obwohl diese Form sonst nicht wieder begegnet. no happe st. onhappe? 58) hym plur., wie 635. 636. 672. 698. 751. 796, daneben ham 231. 266. 385. 434, hem, them (þem). 59) Ms. chappe st. clappe. 62) Ms. thus st. thys. 63) day, Orig. dy ; auch 56. 159. 184. 196. 234 u. ö. 72) Ms. a pon, so stets. 73) was fehlt im Ms. 77) Ms. þ<sup>s</sup> st. þus. 83) callie falscher Reim zu v. 85, st. haue tane. 88) Ms. fust.

- Mary blessyd hyre sone blod & bone  
& þankyȝ hym þat was so fre.  
Jhesu spake to þe tree anone:  
»Yn paradise þou schalt ybore be«.
- 105 »Per com angelys many onne  
Wyth gret lyȝth, þat men mayȝth se,  
An toke þe bronchys euery-chone  
& left þer noþyng of þe tree,  
Yn to paradise þey hyt browt
- 10 Tylle Ennoc & Hely, hys fere.  
Jhesu, þat alle þys orlle hath wrowt,  
Þat tyme was old bot þe tyme of o yere.
- WYth a wold yew gan þay mete  
& of þe way hy askyd hym by reson.
- 15 He sayd: »to Yegypte hafe ye yette  
Þyrti yurnys of good mylyn«.  
Þan bygan Mary to grete,  
For werynys sche sat hyre done.  
Dame«, sayd Jhesu, »þy greuyng þou  
lete!
- 20 Loe here ys þe wallys of Egypte town«:  
Þer wasse Egypte, þe ryche syte:  
So shorte he mad þe way.  
»Lefe sone, yblysyd þou be,  
As lord þat alle myȝtis may!«
- 15 Wen Jhesu & hys moder fre  
Yn to Egypte þey were ybroth,  
Frawd was lord of þat contre.  
Alle hys goodes of gold he had wroth;  
(Pil)gremys come by þyrti & pree,  
10 (Þe)se maumentes for hyre goodes pay  
sowfte.
- (W)en Jhesu wallyde yn þat syte,  
(A)ll ys goodes fyl to noȝt.  
Frawdys was wrope & nydel ode (!),  
He smete hym sylfe yn þe hede
- Þat hys nose & mowth was al blod: 135  
Vnnyþe was any lyfe on hym ylefyde
- Algates Frawdes herde say  
Þat Jhesu schuld by lord of alle,  
As prophetes tolde yn hyre lay  
Þat Jhesu schuld be myȝthys of alle. 140  
He wase of Jhesu dred þeke day:  
& mercy he gan to hym calle.  
Jhesu sayd not onys nay,  
He foryefe hys synnys alle.  
Jhesu tok them euery-chone 145  
Þat wyld come to hys mercy;  
Pay þat nolde, were ysloe,  
Yn loge prison for to lye.
- WYth chyldern of þe towne Jhesu gan  
wynne
- On a day byfore þe none 150  
To a water þer hyt gan rynne,  
To pley as þey were ywonyd.  
Jhesu bade þe water þat ranne blyne:  
Anone he made hyt stonde sone.  
Yudas pyȝth a staffe þer anne 155  
& vndede þat Jhesu had done.  
»Judas«, sayd Jhesu, »þou schalt abyen  
Þat þou ayenst me hast (doe)«.  
Nydis behowys Judas to day,  
A fot fyrder þan myȝth he not goe. 160
- Þe chyldern of þe town þan ranne  
For drede of hyre feloys sake  
To syre Lenye, þe aldurmanne,  
Playnt for Jhesu þay gan make  
& sayd þat Judas dede wasse þanne 165  
For he playd yn þe lake.  
Alle Juys Jhesu gan blame  
& sayd: on hym þay wold take wrake.

V. 105) Ms. con st. com. 107) an st. and. 108) Ms. & left þer of hym noþyng of þe tree. 113) wold st. old, auch 526, wie woder st. oder 361. 114) hy plur., nur hier, sonst þay, þey (they), þe 606. 116) mylyn st. mylon? 120) loe = lo; die Hs. schreibt gern oe: soe, froe, woe, goe, toe, doe, sloe, ae in nae 283. 122) Ms. sworte st. shorte. 130) Ms. māmetes. 133) ode st. wode? 134) hede st. hefid, heuid. 140) myȝthys Superl., wie formes 673, sonst endet der Sup. auf yst. 142) Ms. falle st. calle. 147) ysloe st. yslone. 152) wonyd st. wone. 155) anne st. ynne. 157) Ms. Judas sayd þu Jhū þu. 158) Ms. name st. doe; name müsste jedenfalls nome lauten als part. v. nimen, im Sinne von practise, conceive. 167) blame st. banne.

\* Horstmann, Legendensammlung.

All þe Jwys toke hyre rede  
 170 Wat deth þat he schuld hafe,  
 Pay sayd: þey wyld steyn hym to deth,  
 »Hys fader schal day & hys moder bothe«.

Mary & Josep were ful (woe)  
 For here sone þat was them dere;  
 175 For þe yewys wyld them sloe,  
 Hyt was no wonder: þowrfe dede chonge  
 chere.

To þe water was Mary goe:  
 »My lefe sone, wat dowst þou here?«  
 »Dame, y make dryungys toe,  
 180 To chyppe þe water, as ye may lere«.  
 »Leue sone, me lystyth not to play,  
 Yn þe town y herd swche a crye:  
 But Jwdas ryse & goe hys way,  
 Alle þre we schullun day«.

185 »Moder, for to fulfyll þy wylle,  
 Judas schal ryse vp ful zare.  
 Hyt schalle leke yow ful ylle —  
 Hyt were beter he were dede are«,  
 Jhesu went þe body tyll  
 190 & toke hym vppe by þe arme:  
 »Judas, wy lyyt þou so styll?  
 My moder wolde not þou schalt hafe har-  
 me.

»Sertynly, dame, y telhyt þe:  
 Þys traytyr ful of felony  
 195 To þe Juys schalle syl me,  
 Among my fomen for to day«.

Syre Leneye & þe maystrys alle  
 & Cayphas, þat was here fere,  
 On Mary & Yosep gan þy calle  
 200 & sayde to hem saue: »vs here!

We owzte yow honge & hewe ful smale  
 For yowre sone, þat ys (yow) dere;  
 Yn hys ynde fowle mot hym falle  
 Pat on hys yowþe wyl not lere.  
 Wold Jhesu lerne, zet myzth he þe, 205  
 & he wyld cast hym sylfe þerto,  
 On of þys days he myzt be  
 A buschype & kepe oure lawe«.

A boke Cayphas toke, yn Jhesu ys hond  
 he bede,  
 And bade hym lerne wyth alle hys mayn. 210  
 Jhesu askede hym yn þat stede:  
 »Say, wat y þynke kan þou me say?«  
 Cayphas onsueryd & sayd: »nay,  
 By hym that alle þys worle hath wroth!  
 Y not ner by nyzt noder by day 215  
 Wat þou þenkyst yn þy þouzt.«

»Now þou wost not my þowth,  
 Sy(re) Cayphas, ne Zakarye,  
 Who hath yowre lawys wrowth?«  
 He sayd: »Aron, Enok & Elye, 220  
 Samuel owre lays broth,  
 Ysaac, Yacob & Dauy,  
 Moyses owre lays sowzth  
 Out of þe montyn of Synay,  
 Abram bygan to spelle — 225  
 Now ys a þowsant wynter (gone);  
 Was neuer no man our lays myzth fel(l)e,  
 Sethen were þay neuer ondone«.

»Go way,« sayd Jhesu, »ye byn well  
 madde, 230  
 Ze ne knowun not of clergy.  
 Moyses ham of my fader hadde  
 Yn þe montayn of Synay,

171) deth st. ded, der Schreiber hat die nördl. Form (noch in v. 176) eliminirt. steyn wie beyn st. ben 318, aber stennyd 536. 172) bothe st. bathe? 173) Ms. ware st. woe. 182) Ms. a swche a crye. 184) schullun wie knowun 230, (schullyn 604, scholon 766). 187) leke = like, lekyd 481. 189) Ms. styll st. tyll. 193) telhyt = tel hyt. 199) Ms. þy, auch 266, wohl st. þay verschrieben. 200) saue = sawe? 202) yow fehlt im Ms. 203) ynde = ende. 209) he st. hyt? bede v. beoden. 212) say st. sayn. 215) ner auch 292, nere 338. 218) Ms. Sy st. Syre. 224) montyn (montent 762, montayn 232, montanys 282) vgl. sertyn 193, resynys 235, traytyr 194, buschyp 208. 226) im Ms. fehlt gone. 227) Ms. fele st. felle.

Abraham prechydde as y hym bade,  
 & sayd : a man for folke schalle daye.  
 135 For Jhesu ys resynys þay wax al madde  
 & cast on hym a loud crye,  
 Þay sayd : »þou gabbyst, & þat ys þe  
 schame,  
 Þat may neuermore be :  
 God had neuer chyllys name  
 140 Þat any erthyly man hath«.

Wo was they — so mut they the !  
 He that schope cornelys & corne,  
 As Abraham seyde so schalle hyt be,  
 & off a meyde he was borne.  
 45 »My fader syttyth & lokyth on me :  
 There y am, he ys me byforne«.  
 For Jhesu ys reson they gan fle,  
 For Jhesu ys reson they were forlorne.  
 Syre Cayphas toke vp a zerde  
 50 & smote Jhesu on the hede : —  
 They alle wyst not how hyt ferde,  
 But Cayphas there hys lyffe levyde.

»Y have getyn at my hart rowte«,  
 Mary seyde wyth mekyll care,  
 55 »Leve sone, by Cayphas ys blode«.  
 »Dame, he schalle aryse fulle sone.  
 Apon me he schalle holde a mote  
 And do so to-bete my body bare  
 That a fly schalle not set hyre fote  
 60 In alle my body, dame, for sare«.  
 Þan Mary lyzt no songe  
 Suche sowrow on hyre sone to see.  
 »Þe þarnet lete hym lyfe so longe,  
 Sone, but yf þy wyll be«.

65 XII sparowys Jhesu made of clay  
 & bade ham fle as þy powt.

Þe chyltern to þe towne to hyre way  
 & sayde : Jhesu on hyre sabate-day wrowt.  
 Alle þe yuys Jhesu gan banne  
 For þat day hawewe nowt, 270  
 & þay wryyd hym by hys name,  
 & byfore þe justys he was browt.  
 »Wat art þou ? a, sely syre,  
 Þou ert abute to dystrye our lawe«.  
 Jhesu sayd : »y toke no hyre, 275  
 Y dede hyt noȝth but ym my playn«.

SYthen apon a noder day  
 Wyth chyltern of þe town Jhesu gan mete.  
 He sayd to them : »wyll we goe play  
 Among þe hyllys, þer for to lepe« ? 280  
 Forþe lepe Jhesu, so dede þay,  
 Ouer þe montans þat were wyde.  
 Osep wol lepe, Jhesu sayd nae :  
 He wolde noȝth deth schulde hym dere.  
 »Osep«, sayde Jhesu, »hade þe, well« 285  
 fare (!),

Þou schalt not lepe here.  
 Oure feloys schalle by hurte ful sore,  
 For þay wolle algate be my pere«.

To þe towne þay toke here gates gayn,  
 No more but þay too. 290  
 »Y trowe our chyltern byn slayn,  
 We wot ner weder oure chyltern byn goo«.  
 Osep sayde : »hyt ys notȝ to weyn.  
 For to lepe we made ows men (!) :  
 Ayenst Jhesu we had no mayn, 295  
 For alle our feloys byth sclayn«.  
 »How schapyst þou þat wase hys fere ?«  
 »Ayenste Jhesu we had no myȝth.  
 For þay wolde be algates hy(s) pere,  
 Owre feloys byn to deth ydyth«. 300

V. 237—240) dieselben Verse auch 417—420. 240) hath falsches Reimwort, st. myȝt se, wie 420. 241) mut = must, may, dieselbe Form Destr. of Troy 4865. 250) hede st. hevid. 253) vor rowte fehlt a; rowte violent movement. 255) blode st. lote? od. blote? 256) sone st. zare. 262) sowrow, dieselbe Schreibung 301. 385. 389. 482, später sorow. 263) þarnet = þar not. 267) to verschr. st. toke? oder = te, wie to in Sir Gaw. 1671? 270) he liegt im Verbum. 274) lawe st. lay. 283) Osep öfter st. Josep, auch in der Mitte des Verses. nae st. nay. 285) hade st. hale? oder = hede? 287) by = be. auch 138. 306. 289) ff. der Text ist hier sehr verderbt. 291) y st. we? es sind die Worte der Juden. 292) Ms. goo. 294) Ms. men, st. vien? oder st. bayn? 297) Dieser Vers steht ohne Beziehung. 299) Ms. hy st. hys.

Gre(te) sowrow þe Juys gan make —  
 Þat many men made yn þat syte —  
 & wypte for hyre chyldern sake.  
 Mary & Josep were þere.  
 305 »But ye on Jhesu wol take wrake,  
 Ye schal by hongem al þreec.  
 Mary to hyre sone sche gan make,  
 & yn hys moder he had pyty :  
 »Osep, felow, þou art mysse-kende.  
 310 & for my moder schal hafe no blame,  
 Goe vppe to þe towne ys ende  
 & clype þem home al by name!«

Osep clepe them, as þay hete :  
 To towne þay we(n)t alle bydene.  
 315 Þe Juys were glad of þat sythe,  
 Wen þey hyre chylder myzth sene.  
 Þay askede of þem anon ryzth :  
 Were so longe þay had beyn.  
 »For to lepe had we hyzth,  
 320 & Jhesu dede ows tray & tene.  
 We were dede, for sothe ywysse,  
 But hys mercy was more :  
 For we wende we had lost owre blysse.  
 We wolle lere & lorne hys lore«.

325 SYthen ylke a chylt to oder gan telle :  
 Ofter water þay were schent  
 Wythout þe cete at a wyll.  
 & Jhesu wyth them, þys good sone,  
 went.  
 Þay lokyd wych schuld be snelle,  
 330 Bot frust Jhesu hys water hente.  
 On of hys feloys was schelle,  
 Brake Jhesu ys pot & hym schent.  
 »Achas, þou ert to blame  
 Þat þou my water hast sede & doe me  
 tene.  
 335 Er þat we come home,  
 Alle to scherdys schalle be þyne«.

Jhesu gaderyd hys scherdys yn haste,  
 Þer he left nere a one,  
 Blessyd them & togedere raste.  
 »Zut, feloys, hyt ys not none : 340  
 Y rede þat we pley & reste  
 & honge owre pottes yn þe sunne-beme,  
 On þe sun-beme me þynkyth hyt ys  
 beste«.

So wente þay for to done :  
 Þe Juys brake hyre pottes on hye ; 345  
 Achas fryst bygan to wepe.  
 Þen sayd Jhesu : »sycurlly,  
 Now on-hanges, & anoper wyll kepe«.

Osep sayde : »yf þy wyll be,  
 Me þynkyth of wyt we beth to sclowe. 350  
 Þou art lord of al poscte,  
 Welle ouzt we alle þe knowe  
 Euery day þy myracles to se —  
 So ofte þou wylt them schowe.  
 My pycher þat ys brokyn a-free 355  
 Wyll be hole, yf þou þer yn blowe«.  
 »Osep, felow, for þy sake  
 Yowre pycharus schalle be hole (anone)«.  
 Grete yoe þe chylderne gan make,  
 To towneward þay songe euery-chone. 360

SYthen eueriche Jew to woder tolde  
 Of Jhesu ys myracle & many mo :  
 »Yf he hafe owre chyldern yn honde,  
 Ywysse he wyll them alle sclo.  
 Y rede we gete a man stronge 365  
 Owre chyldern to kepe & wyth þem to  
 holde,  
 Þat none goe fro hym wyth wronge,  
 Tylle þay be wyxyn men bolden«.  
 Jhesu cam þat man by :  
 »Wat kepyst þou?« he sayd : »swyne«. 370  
 »Swyne« sayd he, »schal þay be,  
 For þy word þou schal not lyne«.

V. 301) Ms. gre st. grete. 304) Das Reimwort (ny?) fehlt. 306) Ms. hongē. 312) Ms. mame st. name. 313) hete st. hyzt. 314) Ms. wet st. went. 316) Ms. see. 326) Ms. ofter = after, wie 836; schent st. sent. 334) sede st. shede. 350) sclowe = slowe; das Ms. schreibt ofter sc st. s, so sclayn, sclo, sclake 401, scley 401, sclepe 699, poscte 351, auch sch in schlon 666, scheche 528. 529. 531, schent 326. 358) Ms. ynow st. anone, falscher Reim zu 356. 361) woder = oder.

At tyme at none wen men schuld ete,  
To þe town þay gan goe.  
375 *Per men* (herde) *gruntyng* grete —  
Hyt ware not chylder þat fered soe.  
»Were was þou þat schuldyst hem kepe?»  
»Y com not a fote ham froe,  
Stylle y sate yn þat stede«.  
380 »Cam any man by þe þo?»  
»Jhesu askyd wat was þer ynne,  
y onsweryd & sayd: swyne.  
He tornyd away þat tyme  
& my ordes, he sayd, y schulde not  
lyyne«.

385 Grete sowrow was among ham alle,  
Wen þay þys swyne myzt see.  
»Adonay ys come«, þay calle,  
»Kynge of ywys! wat may þys be?  
Swche sowrow was neuer vythyn þys  
walle«.

390 Mary & Yosep were ful mylde,  
Mercy to Jhesu þay gan calle  
& prayd hym helpe for cheryte.  
Jhesu toke þe swyne euerychone  
& blessyd them alle wyth hys holy honde:  
395 & wen þay had hys blessinge take,  
As þay were frust, vp gan þay stonde.

For Osep hys sone ys sake  
Yn þe myddyl of þe fyld he mad a towre,  
Osep hys sone he gan take  
400 & loke hym fast yn þat bowre:  
»Of þi solas þou schal sclake,  
Jhesu schal not be þy socowre«.  
& yet for þe chylde ys sake  
Jhesu cam to þe bowre.  
405 Jhesu ganne walke þe towre abow(t)e:  
»Osep, y am come þe fore.  
Put owt þi lytyl fynger!« & þerwyth  
he plucked hym out  
Euen at a newgarus hole.

Þe Jewys mayd a grete gaderynge,  
Jhesu ys myracles þer þay sowth. 410  
»Ys þy fader heue kynge?»  
He sayd ful wyse: »wete ye nozth?  
Alle þat þe fende to helle can brynge  
Wyth my blode hyt schal be bowth;  
For Adam ys synnys & Eue ys cown-415  
selynge  
Many sowlys to pyne were broth«.  
Þay sayd: »þou gabbyst, & þat ys þe  
schame,  
Þat may neuermore bee:  
Gode had neuer chylde name,  
Þat euer eny erlyche man myzth se«. 420

Jhesu myzth not þe Juys queme,  
Alle to hym þay gan say:  
»To be a wycche hyt may þe seme,  
Þou ert abowte to strye our lay«.  
Alle þe Juys Jhesu gan deme, 425  
Þen sayd on: ys good, anoder sayd nay,  
H(al)ely þay gan hym fleme & wyld hym  
hent  
Wythout harnys þat ylke day.  
To Nazaret was Jhesu went  
By þe gates þat were fullle gayn. 430  
Þer hadde Yosep ful meny a frende:  
Of Jhesu ys comyng þay were ful fayn.

Wyth chyldern of þe towne Jhesu kame  
yfere  
And wyth ham alle to schole he went.  
Mayster Juby sayd: »wylte þou lere?» 435  
He tok hym a boke wyth good entent.  
Jhesu askeyd, þat he myzth hyre,  
A. b. c, & wat hyt menyde.  
Þen þe maysier chongyt chere  
& for schame held hym schent. 440  
Mayster Jube had hys lesson fulfilled  
As Dauyd þe profyt told yn hys lore:

V. 375) herde fehlt. 382) Ms. & st. y. 389) Ms. byth yn st. wythyn. 395) take st. tone. 397) Hier fehlt die Bezeichnung des Vaters. 405) Ms. abowe st. abowte. 407) Ms. but put owt. 408) hole st. bore. newgar = navegar, auger. 409) mayd = mad, ebenso 456. 459. 491, vgl. deyde 471, askeyd 438. 417—20 ebenso 237—40. 425) strye = distrye. 430) Der Vers im Ms. doppelt: to nazaret was Jhesu went — ye to nazareth he was went. 444) hym st. hy?

To a maydyn meke & mylde  
 Pe holy gost fro hym schuld fare,  
 445 Of hyre body to bere a chylde,  
 & for alle þat clene mayde as sche was  
 zare (!).

»Zyf nozt were þy werkys wyldre,  
 Y wyll say þat þou þylke were  
 As Dauid þe profyt told byforen.  
 450 »Redelyche hyt am y;  
 For Adam ys synnys þat was forlore,  
 Wyth my deth y schal hym bye.

Sythne apon a noder daye  
 Wyth chylderne Jhesu ganne mete,  
 455 Sum wold play & sum sayd naye.  
 On þe sunne-beme Jhesu mayd hys sete.  
 As he dede, so wend þay:  
 Þay fyller adown, & neuer þe bet (!).  
 Jhesu lawe & mayd hys play.  
 460 Þay þat lefyt, sore þay gan grytte.  
 Summe brake legge & sum þe þye,  
 Sum þe hed & summe þe arme,  
 Sum þe hypys & summe þe knee:  
 Per schapyd non wythoutyn harme.

465 A nolde wyfe come by þe strete:  
 For drede to þe town sche ranne.  
 Wyth syre Melchy sche ganne mete.  
 »Py sone ys dede, syr Lyuyan.  
 Y sawe Jhesu on þe sunne bem sytte;  
 470 Alle þe Jwys may Jhesu banne:  
 Per þay lyen deyde vnder hys fete  
 More chyldern þan y telle kan.«  
 The ywys rongyn hyr comyn belle  
 & gaderyd them togedere euery-chone,  
 475 & þay sayd: þay wolde Jhesu quelle,  
 Sum wyth stafe & sum wyth stone,

Þay sayd: þay wilde Jhesu sloe,  
 But he here chyldern wyld safe.  
 Per myzth no ywe on fote goe,  
 480 Euery-chone to towne þay gan drawe.

Þat Mary lekyd ful ylle:  
 »Leue sone, let þys sowrow sesse!  
 For my lose, yf hyt be þy wyll,  
 Lette ows be sumware yn pese!»

Þo Mary for þe chyldern made hyre praye,  
 485 Þat þay schulde ryse & gone,  
 Jhesu blessyd þem alle þat there were:  
 And wen þay had hys beneson,  
 Pay rose vp alle hole & fere.  
 Seche mode was neuer none:  
 490 Pay hopyd & sungyn & mayd good chere  
 Þat were byhaymyd (!) alle byforne.  
 Wen þay were dede, Jhesu bade ham ryse  
 & zafe ham both speche & lyfe.  
 »We schuld hym lose, & we were wyse, 495  
 Euery chylde, man & wyfe.

Sythyn apon a noder morow  
 Mary sayd: »my sone, þou rewe!  
 Þys folkys nere for hunger byn lore.«  
 Josef hys powyr welle knew.  
 500 Jhesu toke a barly come,  
 Yn myddre þe felde he hyt sewe,  
 & bade þe pynder blow hys horne:  
 & euer(i)che man made harwyst newe.  
 Pay repyd & bunde schefys grete,  
 505 Of þat corne þay were ful fayn.  
 »He þat send ows al þat mete,  
 We ofte to lose hym, soth to sayne.

Sadrac was a man of grete power  
 & enperour of þat syte:  
 510 »Here ys Sydrac, my dofter dere,  
 Þe fayryst woman of þys contre.  
 Jhesu, wult þou here? hyre!  
 A weddyt man yf þou wylt be,  
 Ouer alle my lond y make þe pere.  
 515 Yf þou wulte, þan mayst þou þe.  
 Melchy sayd: »þou fayr knafe,  
 My dofter ys cortes & fyne;  
 Yf þou wylt my dofter hafe,  
 Many yeftys y wulle þe yefe. 520

V. 458) Ms. neu mit liegendem d als Abbrev. 461) legge ist über durchstrichenem nekke übergeschr. 465) a nolde = an olde. 468) Ms. lyuy ā. 485) Ms. prayr st. prayere. 489) Ms. hold' st. hole. 491) hopyd = hoppyd. 499) byn übergeschr.; folkys st. folk ys? s. 781. 504) Ms. euer che. 513) vor hyre ist hafe durchgestr.



- Y wille þe yefe oxyn & plowe,  
Downys & dalys, fyldes & fenne,  
& my wodys euery bowe,  
Þat ys myne, euery delle».
- 525 »Go way«, sayd Jhesu, »y am woe,  
Y wend þat ye had be wolde men.  
My modyr ys fayr ynowe(!)  
Þan þy dofter, & scheche tenne.  
Ye may yefe me no scheche myde,
- 530 For yowre yftys wolde not gayne.  
Werto scheche þyngz wulde ye me be(de) ?  
Alle þe worle hyt ys myne».
- (Alle the Juis Jhesu rad  
For to take that hyme was bede :  
535 »(Or thorz) the law thou shalt be lad  
Among vs alle & stennyd to deth,  
Thou shalt ches whether thou wolt wed.  
Jhesu, trou the note in the lores.  
From the Juis faste he fled,  
540 They fond nothinge ther he was ere ;  
To Gerico was Jhesu went,  
Thei fond nothinge ther Jhesu stode,  
Thei wote not whether he is went :  
For hym thei mornid mayne and mode.)
- 545 A dyer yn hys dore he stode,  
Jhesu cam walkyn by þe strete :  
So fayr a chyld of flaysce & blodde  
Hym þouzt he sowe neuer zete.  
Ayenst Jhesu fast he ede  
550 & wyth þe chyld he gan mete :  
»Þou ert welcome, freely fode !  
Ware were þou borne & bygete ?«  
»Yn þe borow of Bethelam  
Of a may y was borne :  
555 Y am þe same, as me may sen ;  
My fader stondyth me byforne».
- »Lefe sone, wylt þou me say  
A lytyl þyngz for cheryte :  
Of a sterre þat rose byforne þe daye,  
Þat many erthely men myzth se ?  
560 Men sayd yn Bethelam hyt lay,  
Now ys XII vynter & pree».  
»Hyt lad þre kyngys þe ryzth way  
For to seke my moder & mee ;  
My fadur lente hym þat lyzth  
565 For þey schulde nozth go ylle,  
Þat Erowde schuld hauz no myzth,  
For he þouzt hym to spyll».
- Þe dexter on Jhesu dede calle :  
»Knowst þou owte of mystere ?«  
570 »Ze, syre, I kan craftus alle,  
I haue no meystere for to lere».  
»Go we home to me halle !  
Þou mayst so serue to be my pere.  
»Dame, þys chylde schalle serue walle.  
575 For my son make hym gode chere !  
He may so serue to bene my eyre.  
Leue dame, be hym mylde !«  
Þe wyfe vnsweyde hym ful feyre :  
»Þou art welcome, my chylde !«  
580
- Maystur Abakor Iweddude schulde be,  
»Þat ys buschop of oure lawe,  
Thys cloþe haþ gewē to me ;  
To lyte hym, I wolle þe schewe.  
Do hem in lomaþ þre !«  
585 »Euerychon, syre, þat ze myzth know».  
»Make gode for cherite !«  
& Jhesu fast he can blow(!).  
»To oure behouþ me . . .  
Do now wel, my swete sone !«  
590 »Maystur, þe dar hauz no drede,  
Lo how sone hyt schalle be do».

V. 524) delle = dele, unrichtiges Reimwort. 529) myde = mede. 531) Ms. mebe oder meve ?, st. me bede. 533—44) von and. Hand. 534) Ms. that þt, doppelt. 535) Die ersten 2 Buchst. sind unleserlich, vr oder ve ? Ms. ther st. thorz (l. wether ?) 536) Ms. I st. &, deth st. ded. 547) Ms. flayste st. flaysce. 549) ede st. zode. 562) vynter mit v st. w, wie vulvus 647. 567) Ms. hau = haue, wie 575 seru = serue. Die neue Hand verräth sich in den häufigen Abbrev. ñ ü m d' (der Strich bezeichnet e) ; sie schreibt ferner can kan st. gan : 588. 593. 647. 758. 762., u. liebt o und u in den Endsilben, z. B. bei chyldron 593 chyldrun 729 (chyldryn 680. 716 — die erste Hand schrieb chyldern, chylder), scholon 766, sython 716, wekod 609 u. a. 583) cloþe plur. 588) Ms. blowe, st. bow ? 589) Das Reimwort fehlt (schede ?). 592) do st. done.

- Chyldron of þe towne Jhesu can calle,  
As þey pleyde yn þe strete.
- 595 Jhesu toke þe cloþus alle,  
As þey leyen at hys fete,  
In on lede he lete hem falle  
Þat schulde haue on sundur mete,  
Ande seþen to pley hym at þe balle
- 600 Wyth hys felouse he wulde not lete.  
Þat wyfe seyde to syre Gurgye:  
»I wend, we haue a wekyde hyne.  
But we þe sunnere home vs hye,  
All owre cloþys we schullyn tyn«.
- 605 Home þey wente, as þey were rede,  
Tylle here howse þe comme sone.  
Styl þey stode, as þey were madde:  
»He schalle abyde, by sunne & mon!  
Kalle vs in þat wekod ladde!«
- 610 »Were hast þou hys cloþys don?«  
»In þat lede, syre, þey buþ stadde,  
Þey may byle, hyt is no none«.  
Þe dexter toke vp a fyre-brond  
Ande pouzt to smyte Jhesu sare: —
- 615 In mydde þe flowre hyt gan stonde,  
Flowryde fayre & fruyt hyt bare.
- Cloþys out of þe lede he hyt drew,  
Sum blew, grene & eke (rede),  
(&) oþer hewys fayre ynowe —
- 620 Come neuer soche in þat stede.  
Jhesu stode, at hem lowe:  
»Mayster, þe darde haue no drede,  
I haue don welles ynow;  
To make sorow hyt ys no nede«.
- 625 Pan askede he Jhesu mercy.  
Jhesu sayde not onys nay,  
He furzyfe hys maystur syk(er)ly.  
And sethen he wen(t) to hys play.

- Was a chyldre þat het Ernald,  
Hys fader of Jowys was rychyste; 630  
Jhesu forþe by name hym callyd.  
»Go we forþe to that forest!  
We chyldron wul togedere holde,  
For wylde bestys in here nester«.  
Jhesu sayde wyth hym he walde: 635  
»Go we, lete hym do here best«.  
»Sorow«, quoþe Arnalde, »at hyt fle  
Ar for eny þe adrede!« —  
For the first best þat he may se  
Away fro Jhesu he fledde. 640
- Owere a water þat was so depe  
A tre þer lay ouer a croke:  
Alle þe chyldron on a hepe  
In to þe tre-croppe he(m) toke;  
Stylle þey sate & euur wepte, 645  
Myzt no for scham on oþer loke.  
Vuluus in to þe tre kan crepe  
And alle þe chyldron out of schoke.  
Þey were falle bysydys þe tre,  
Drownyd were þey euerychon. 650  
»Vengit« seyde Jhesu, »schall I be,  
Þe weld bestus I wyl alle sclone.
- Mary come in þat cuntre,  
To seche here sone was alle here pouzt,  
He askede euery man in þat cyte 655  
Zefe soche man say þay owthe.  
Pan askede a man: »wat ys he?«  
»Hit ys my sone, þat y haue ofie«.  
»Sertes, dame, dede ys he.  
Hys fete to wode hym browthe: 660  
I saw wylde wuluus þere  
Scley Arnalde & hys ferus alle,  
Leonus on hem, so mot y þe.  
Zef þe were alyfe, hyt myzt not be«.

V. 605) red, Orig. rad = afraid. 608) Ms. non st. mon. 612) byle = lele, boyl.  
613) Ms. a fayre y brond st. a fyre brond. 614) Ms. sure st. sare. 615) Ms. gam  
st. gan. 617) vor cloþys (Ms. cloþ\*) fehlt þe. hyt ist zu tilgen. 618) Ms. &  
eke droū d. i. droue, falscher Reim zu ynowe; das Reimwort ist offenbar rede.  
619) & fehlt im Ms. 627) furzyfe praet. Ms. sykly st. sykerly. 628) Ms. wen st.  
went. 630) Ms. urspr. Jows, dieses ist von and. Hand in yowyn corr. 631) hym st.  
he? Ms. nañ st. namē. callyd st. cald. 636) Ms. urspr. to, in do, corr.; vor best  
ist nest durchgestr. 637) hyt st. hym? 638) Ms. ar = or, oder st. at = þat.  
644) Ms. he st. hem. 645) wepte st. wepe. 651) vengit, in vengyt corr. 655) Ms.  
urspr. he, v. a. H. in she corr. 658) ofte = auzte, oder st. softe = sozte. 660) hys  
v. a. H. 662) ferus v. a. H. in felas corr. 663) es fehlt ein Verb? 664) Ms. ye st. þe.

665 Þe amperowre grete sorow haþ hente  
 For hys son þat was so schlon,  
 In to þe wode he haþ ysende  
 Of hys folke wel gode wone.  
 In to þe wode þey were lente,  
 670 Sum wyt stafes & summe wyth ston.  
 Jhesu to lyonus haþ yhente,  
 Bytwene hym to þan wold he gone,  
 The formes fote on hys schuldur lente  
 And þe hendy zede hym byte(?).  
 675 Þey alle drust nozt come hem hende,  
 Bote of þys seyte þay were sory.

»Wy wepe ze now? Ben ze madde?  
 Zef he wolle nozt come me nere,  
 Tel my wy ze ben vngladde?»  
 680 »We wete nozt were oure chyldryn ere«.  
 »Amalde, þy sone, hydur (ows) ladde.  
 Þat schulde haue ben myn balduste fere,  
 He lefte me alon bestadde  
 Wyth wyld bestys fytzyng here,  
 685 He lefte me alon in þys stede.  
 Drownede be þay euerychon —  
 Þys I haue done by my rede.  
 The wyld bestus I wyllle alle sclone.

The emp(er)owre sorely frede  
 690 And sayde þan: »þys ys my þouzt:  
 Go we swyþe in to þe stede  
 Þer they were to dezt ybrozth«.  
 So Jhesu wyth hem sone zede,  
 Of here mon rofte he nozth.  
 695 Wyld bestus þey saw hem blede,  
 Ande fonde þe chyldron þat þey sozte.  
 In to vaynus þay haue hem caste,  
 Towarde þe cyte kon þey schake.

Nedus behouyde hym to reste,  
 They fyle on sclepe þat schulde wake. 700

Þe folke sclepe & myzt nozt blyne,  
 Ne to wake þey hade no mayne.  
 Jhesu blessyde þat was þer Inne  
 And keuerede hyt wyth cloþys agayn.  
 Jhesu fast to þe wode gan rene, 705  
 Hys felouse folouyde hym folle fayne.

Among hem alle was sorow ynow,  
 Wane euery burgeyse brout a bere.  
 »Wyld bestus forde he(m) drewe;  
 Were byn oure chyldryn þat schulde be 710  
 here?»

Mary stode & at hem hee lawe.  
 Þey askede wy she made seche chere:  
 »Woman, þey sayde, þow hast grete woow.  
 Oure chyldrun were þe noþyng here«.  
 »Syre, hyt is not longe gon 715  
 Sython y myzt yowre chyldryn see  
 Vndur a hasul euerychon,  
 Gedere notes vndur a tre«.

Þe emperoure sekede sore  
 For hys sone þat was hym holde: 720  
 »Zef he on l(yu)e ware  
 Me were lyuer þan alle my golde.  
 Lef woman, zef þy wyllle ware,  
 Brynge vs þore zef þat ze wolde,  
 I gefe þe a hundrede ponde & more, 725  
 Zef he lyue man & molde«.  
 »Of þy golde kepe I none.  
 Go wyth me, I woll þow wysse«.  
 Hee lade hem to here chyldrun euery-  
 chon —  
 Myzt noman speke opur blysse. 730

V. 665) amperoure wird auch sonst von den Vornehmsten gebraucht, s. 630. 666) schlon v. a. H. in schlayn corr. 671) to = two. 674) Das Reimwort ist unrichtig, st. by. 676) seyte = sizte. þys u. þay sind v. a. H. ergänzt. 679) Ms. my wy by ze ben. 680) ere = are, sonst ben, byn. 681) vor ladde sind einige Buchst. verwischt, wahrscheinl. ows. 682) Ms. ham st. haue. Ms. scheinbar balenste. 690) Ms. þouzt st. þouzt. 692) dezt = deth. 694) Ms. urspr. mō, v. a. H. ist y (mōy d. i. mony?) angesetzt. Ms. hēst. he. 698) Ms. korst. kon. 700) fyle = fyll, fell. Ms. schulde e wake. 705) rene st. rine, to run. Nach 706 fehlen mehrere Verse. 709) Ms. he st. hem. forde = forthe. drewe st. drow, wie 617. 711) hee fem., wie 729 38. 655. lawe st. lowe. 712) Ms. þey st. she (oder he?). 712) woow = wrong, sin. 718) Ms. gerede st. gedere oder gedrede. 721) von lyue ist nur l sichtbar. 723) in lef ist ef v. a. H. eingeschr., die auch über m in womon einen m bezeichnenden Strich gesetzt hat (: womman). 726) & = an = on. 729) vor hee ist v. a. H. s (: shee) gesetzt. 730) Ms. opur st. þour (þurgh)?

IN to Anfryte hadē Jhesu tyȝth,  
 Per to dwelle hadē he pouȝth.  
 Josep was a scle wryȝth,  
 Alle hys bolys wit hym hy browte.  
 735 Syte Schallyn þe ryche kyngē hyth.  
 »Seche a man lange haue I souȝth;  
 I wolde haue a laddur dyȝth  
 Of þese II treys, fey(r) Iwroute.  
 Do now wel, as y þe sey,  
 740 Ande loke no longer be hit leuud,  
 Or I þe swere by my laye:  
 Olde man, I wolle haue þy hede«.

Joseph hem feldē & hadde þe wow:  
 þe on tre berst fer fro þe rote;  
 745 Hit is schortor fer now  
 Pan þe oder by fyue fote.  
 Josep to þe wode hym drew:  
 He dirst not abyde þe Jewys mote.  
 Jhesu sthode vndur a bow:  
 750 »Abyte, Joseph, y be þy bote.  
 Hold þe þare, & I schalle here!  
 Bytwene hym to þey drew hyt oute.  
 »Comfort, Joseph, here þou mayste lere;  
 Of þe Jewys haue þou no dowte«.

755 Wythout Amfreke þre myle & more  
 Men fet water at a welle,  
 A ryche man þat wonyt þare  
 To þe pore he kan hit sylle.  
 Jhesu wende wyth hym þare.  
 760 Sykerly, as y yow telle,  
 Þe water in hys lappe away he bore,  
 On a hye montene he kan hyt hefe,

He leyde hyt in a stondyngē stone:  
 And to stremus to Amfreke rene:  
 Pat on hed Yor, þe odor: dan,  
 765 Pat neuer scholon of renyngē blyne.

Pay askyde Jhesu, as he sate:  
 »Wat kynnus man kalle þey þe?«  
 »Jhesu, Danyde sone, y hatte,  
 770 Lord of alle poste«.  
 »Adonay, ert þou þat,  
 Kyngē of Jewys þat schalle be?  
 Zef þou be lorde of alle þat,  
 We pray þe helpe for cheryte!  
 »For to water þat I haue browt(!)  
 775 For to sette here wythout swynges,  
 Hyt schalle to me deþ be browth  
 Galle & eyselle to me drynke«.

(To) Galy(!)ee was Jhesu wente:  
 Per was weddud archet(r)eclyn;  
 780 Mikul folke þer was lente.  
 In medde þe feste he lakede wyne.  
 Þe boteler seyde: »Icham schent!  
 Allas, my seruysse I schalle tyne!  
 Wyth carful herte hys mone he ment.  
 785 And Mary had pyte of þat hyne:  
 »Go to my sone ande aske hym grace:  
 Zef þat hys swet wyll be,  
 To alle þys folke in þys plase  
 He sende þe wyn gode plenty«.

Þe boteler on hys kneys hym sette  
 And prayde hym help þur cherite,  
 Grete terys þer he grette.  
 And Jhesu of hym toke grete pyte:

V. 731) Ms. Anfryte st. Aufryke; Amfreke 755. 764. Vor hadē steht unnützes a. 734) in bolys ist bol v. a. H. eingeschr., das urspr. Wort ist nicht mehr erkennbar; bole = the round stem of a tree, so in Troy Book 4960 u. Allit. Poems ed. Morris, B 662. 735) in Schallyn ist llyn v. a. H., das urspr. Wort scheint schar zu sein. 738) Ms. feȝ, der Strich v. a. H., st. feyr. 740) Ms. be hā st. be hit? 742) hed st. heuid. 747) drew st. drow. 749) Ms. schode oder sthode? 750) Ms. a byte st. abyde; vor be ist v. a. H. schall übergeschr.; Orig. wohl bes mit Bed. des Fut. 752) to = two, wie 764. 757) on in wonyt v. a. H. 759) Ms. urspr. sende, v. a. H. in wende corr. 760) y v. a. H. übergeschr. 761) bore st. bare, u. 755 more st. mare. 764) rene praet., Orig. ryne. 765) yor u. dan v. a. H. eingeschr. 766) Ms. blym st. blyne. 775) Ms. for to water; for st. fro, to st. þe, oder = tone, the one? 776) Ms. swynges st. swynke. 777 u. 8) me = my. 779) To fehlt im Ms. 781) folke v. a. H. in folkes corr. 782) Die a. H. corr. in: In þe medde of þe feste the l. w. 786) über of ist v. a. H. at übergeschr. 787) Ms. asked st. aske. 794) toke v. a. H. übergeschr.,

- 795 Syx fesselus forþe þey fette  
As ful of water as þey myzt be ;  
To blesse hym wolde Jhesu not lete : —  
Com neuer no soche wyn in þat contray :  
Syx wessulus ful of wyne,  
800 Sum wytte & summe rede,  
Summe clerat gode & fyn,  
Kom neuer soche yn þat stede.
- þe boteler fylde & to þe kyng bare,  
And he dranke to þe quone hym by  
805 And bade þe boteler feche more :  
»Seris, þou seruyst ows wykely !  
Ware was þys gode wyn lenger ayre ?«  
»Alle gon, syre, sothefastly.  
Zef Jhesu, Mary sone, ne were,  
810 We hauid had grete welonye :  
Oure wyn was alle gon,  
Store was vs left nozt,  
Of water in þe stondynge stone  
Jhesu gode wyn haþ made & wrowt«.
- 815 He hade þe botelere, as he hede,  
Brynge god wyn fyrst to honde :  
»Wen þey ben gladde in mayn & mode,  
Lete no wyket wyne byfore hym stonde !«  
He askede wy þe wyne was so god.  
820 »My fader hyt blessyde wyth hys hande.  
That schalle by delyd, my fleyche & blode,  
Among crystynmen yn lande,
- Hyt schalle alleway be the more  
And neuer more þe lesse«.  
Þys þey trowyde on hys lore 825  
And leuyd aftur yn hys professye.
- Nyne & twenty zere olde  
Was Jhesu Cryst : at hys tryste  
In a monteyn wonyde a man bold,  
Men clepyd hym Jhōn þe baptyste : 830  
Ledde hym to flym Jordayne,  
Baptysyd hym & callyde hym Cryst.  
Lorde, yf þy wyll be don,  
Len vs to be at zowre vprys(t)e !  
Þo was hys chyldehode alle agon 835  
And hys manhod com after ay.  
After more loke ze none :  
Forzet þys not, I wold zow rede.
- Fader & sone & holy gost  
And Mary moder, I blessyd ze be 840  
For youre holy myztus most !  
Grante vs your blys par cheryte !  
AMEN. — —
- Quod dominus Joh(an)nes architenens ca-  
no(ni)cus bodminie et natus in illa. deo  
gracias\*).  
Et sic finitur pueritia domini nostri Jesu  
Cristi.

V. 795) Ms. scheinbar sette st. fette. 796) Ms. of a water. 799) wessulus mit w st. v, wie welonye 810; 795 fesselus. 800) wytte = white. 804) quone ist v. a. H. in queyne corr. 805) more st. mare. 806) wykely st. wykedly. 807) Ms. scheinbar syre, der Reim erfordert are. 809) were st. ware. 810) Ms. hauū oder hauid ? 815) hede st. yode. 816) honde st. hande. 824) Ms. mtore st. more. 826) Ms. leuyf st. leuyd. 827) Ms. Tyne st. nyne. 834) Ms. to len (= grant) oder leu; to ist zu tilgen. Ms. vpryse, Orig. vpryste. 835) Ms. þo was hys chyldehode was. 836—8) sind durch Correctur der andern Hand verderbt; in 836 ist com v. d. a. H. eingeschrieben; 837—8 lauten urspr. : after more loke ze none : for zet þ<sup>s</sup> (?) know I wold zow . . ; in 837 ist none durchgestr. u. euer a too ergänzt, in 838 hat die a. H. know durchgestr. u. not übergeschr., u. hinter zow rede (st. say ?) ergänzt. 841) your blys v. a. H.

\*) Derselbe Name ist fol. 47 am Schlusse eines der K. J. vorangehenden Gedichtes unterzeichnet mit den Worten : Explicit contemplationem bonam. Quod dominus Joh(an)nes arcuaris Canonicus Bodmine deo gracias; bei arcuaris ist dann von and. Hand übergeschrieben : arcuaris Bouyer. Am Rande von fol. 48 steht in grossen Buchst. : J. bow . . scrip. . hoc ue(rsum), und links auf der gegenüberstehenden Seite : Si uis veritatem scire : ff. ; beide Randnoten stehen offenbar im Zusammenhang ; jenes J bow ist unvollständig statt J(hannes) Bow(yer), lat. Arcitenens. Bowyer ist also der Name des Unterzeichners.

## 2. Canticum de Creatione\*).

a) aus Ms. Trin. Coll. Oxf. 57, fol. 156 (gedichtet 1375).

<p>Jhesu Crist, heuene kyng,          And his moder, þat swete þyng,          Grante hem þe blesse of heuene          Þat willen in pes a whyle be stille          5 And wiþ guod herte and wille          Lesteny to my steuene :</p>	<p>And bad hem boþe wiþoute stryf          Nazt eten of þe tre of lyf.          Bote whanne he was hem fro,          Þe deucl hem þohte to begyle :          And cam þuder wiþynne a whyle          And tysede Eue þerto,</p>	<p>25     30</p>
<p>And y shel telle zow befor          How Adam &amp; Eue paradys lorn          Þorgh þe fendis wyle,          10 And also of þe rode treo          Þat god on deyde for zow &amp; meo,          Zif ze wille dwelle a whyle.</p>	<p>And seyde : »etep an appel tyth,          And beþ as wyse as god almyth.          Þus he tariede hem þere,          And dude furst Eue, &amp; supþe þe man,          Taken an appel &amp; byten þeran.          Anon boþe naked þez werz.</p>	<p>   35</p>
<p>And zif ze wille zeue lestyng,          Ze shollen here rizt guod þyng,          15 Er ze hannes wende :          Pardoun ze mowe þerwiþ wynne          And þe betere zow kepe fram dedly synne,          Zif ze wille haue it in mende.</p>	<p>Þer cam an angel anon rizt,          In his hond a swerd briht,          And bad hem fro paradys go,          Into þis worlde to leue wiþ care,          And alle here ofspring for eueremare,          For synne þat þez hadde do.</p>	<p>   40</p>
<p>Alle ze haue herd told &amp; rad          20 How &amp; whanne god þis world mad,          And Adam, as was his wille ;          Eue he made to his make ;          Al paradys he gan hem take,          His wille to fulfille,</p>	<p>Þus out of paradys he hem prest.          And þez zeden forþ in to þe west          And maden here dwellynge þare.          Þere dwellede þez sore waymantende          Sixe dayes fulle to þe ende,          Boþe in sorwe &amp; in care.</p>	<p>  45</p>

\*) Diese Version ist bereits edirt in Wülcker's Anglia Bd. I, Heft 2.

- And whanne hem hongrede, for faute of mete,  
 50 Þe; zeden and souzten somewhat to ete.  
 Bote whanne þe; founde non,  
 Eue þo spak wiþ pyte :  
 »Lord, me hongreþ sore«, quad she,  
 »Why, wile ze nowhyþer gon
- 55 To seken somewhat to oure fode,  
 Til þat god, þe lord of gode,  
 Wile on vs take mercy  
 And zeuen vs azen þat place  
 Þat we were ynne, þorgh his grace».
- 60 Anon forþ wenten hy  
 And eyzte dayes sozten aboute,  
 Bote mete founde þe; non sauðdoute  
 Such as hy hadden byfore.  
 Anon to Adam Eue gan seye :  
 65 »Sire, for hunger y ne; deye,  
 Wolde god ded y wore!
- Al þat god is wroþ wiþ þe,  
 Wel y wot it is for me.  
 Adam answerde þere :  
 70 »His creature is gret, & ay shel be ;  
 Whaþer it be for þe or me,  
 Sertis, y wot neuere».
- Eft seyde Eue wiþ ruful chere :  
 »Lord, y praye zow sle me here,  
 75 Þat god me namore se  
 Ne non angel in heuene aboue,  
 And þat god for my loue  
 Namore be wroþ wiþ þe!»
- Þanne seyde Adam wiþ ruful ble :  
 80 »Eue, let swiche wordis be,  
 Þat god vs eft nozt werye!  
 Eue, þow were mad of me,  
 Þerfore in no wyse how it be  
 Þe wile y nozt derye.
- 85 Bote rys, & go we eft wiþ mod  
 For to seken vs sum fod,  
 Þat we ne deye for mys!»
- Þe; souzten aboute wiþ sory mynde,  
 Bote swich myzte þe; nowher fynde  
 As hy hadden in paradys, 90
- Bote þer þe; founden such mete  
 As bestis and briddes ete.  
 Adam tolde Eue his þozte :  
 »Þis mete god zas bestis to.  
 95 Go we sorwen & nomen also  
 In his sizt þat vs wrozte,
- And for oure trespas do penaunce,  
 Fourty dayes wiþouten distaunce,  
 And praye god, kyng of rizt,  
 100 Zif he vs wolde forzeuen his mod  
 And granten vs som lyues fod,  
 Wherwiþ we lyuen myzte».
- Þus to Adam þo seide Eue :  
 »Tel me, lord, at wordis breue,  
 What is penaunce to say ? 105  
 And how mowe we penaunce do?  
 Þat we namore byhoten him to  
 Þan we fulfelle may :
- In aunter zif oure god dere  
 Wile nozt heren oure prayere 110  
 Bote turne his face fro vs,  
 For þat we oure penaunce breke».  
 Þan anon gan Adam speke  
 And seide to Eue rizt þus :
- »Fourty dayes þow myzt do, 115  
 And y rede þow do so,  
 For oure synnes sake,  
 And y fourty & seuen wile fulfelle,  
 Zif god wile of his guod wille  
 On vs eny mercy take : 120
- For on þe seuende day god made ende,  
 Of his work guod and hende  
 He restyde him þat day.  
 Þerfore rys and tak a ston,  
 125 To Tygre flod gynne þow gon,  
 And do as y þe say :

- Vppon þat ston loke þat þow stonde,  
Vp to þe nekke in þe stronde,  
Til fourty dayes don be,  
130 Of þy mouth let no word reke —  
We be noȝt worþy to god to speke :  
Ourz lippes vnclene be,
- For þez byten þe appel azens his steuene.  
And y shel fourty dayes & seuene  
135 Be in þe flom Jordon,  
Ȝif ȝit ourz lord aboue þe sky  
On vs wile haue eny mercy  
For ourz mochel mon«.
- Eue zede forþ to Tygre flod,  
140 To don here penaunce wiþ carful mod,  
As Adam hadde here tauth ;  
And he him dede to Jordon,  
And þerynne stod oppon a ston,  
Þe water his nekke rauth.
- 145 Þe her of here heuedis þat was long  
Spradde abrod on þe water strong —  
Ruthe hadde ben to se.  
Þanne seyde Adam to Jordon :  
»Water, come & make þy mon  
150 And waymente here wiþ me !
- Gadere alle þe fisches þat in þe be,  
And do hem come aboute me,  
To helpen me make mone —  
Noȝt for zow, bote al for me :  
155 For neuere ȝut senyzede ze  
Ne wrappede zourz god one,
- Ne þorgh no synne loste zoure fode ;  
Bote y sennede azens god in mode  
And wrathede my lord so fre.  
160 Þerfore y bydde zow alle in route  
Þat ze gaderen me aboute,  
And sorwiþ alle for me !
- Þorgh synne y loste my lyues fode«.  
Þo alle þe fisches in þe flode  
165 Gadreden him aboute.  
And þe flod noȝt ne ran,  
Bote stod stille þat tyme þan,  
Sertis wiþouten doute.
- Þus stod Adam in al þat drede,  
Al hid in water, saue his hede,  
And longe to god gan calle :  
His voys wax hors, his cheke sor.  
And alle þe bestis þat weren þor  
For him sorweden alle.
- Þus seuentene dayes and more  
Alle þe fisches sorweden þore  
And waymentide wiþ Adam.  
Þe deuel þerwiþ hadde enuye,  
And as an angel forþ gan flye,  
To Tygre flod he cam
- 170
- 175
- 180
- Þer Eue stod in water depe.  
And whanne þe deuel sez here wepe,  
Þo gan he wepen sore,  
And seide to Eue anon riȝt :  
»Kom out of þe water tyt  
And sese, & sorwe namore !
- 185
- For god haþ herd zoure sorwe ywis,  
And wiþ zow acorded is  
For zoure penaunces sake.  
Oþere angelis & y preyede for zow so  
190 Pat god me bad to zow go,  
Zow out of þe water to take
- And zeuen zow, þat ze hadde befor,  
Zoure fode þat ze þorgh synne lorn :  
Þus bad me god of myȝt.  
195 Þerfore com out and go wiþ me,  
And to þat place y lede þe  
Þere zoure fode is dyȝt«.
- Eue wende wel it hadde ben so.  
Out of þe water she wente þo —  
200 As gras hire body was grene.  
For cold of þe water broun  
Anon to þe erthe she fel adoun,  
As ded she hadde bene.
- So al a day she lay al mast.  
205 Þe deuel op tok here atte last.  
To Adam she gan go,  
And þe deuel wiþ here riȝt.  
Whanne Adam of hem hadde a syȝt,  
Al wepynge criede he þo :  
210



»A, Eue, what is þy chaunce?  
Why hastow broken þy penaunce?  
Why lete þow him gyle þe so  
Þat made vs lese paradys  
215 And also alle þe ioyes & blys  
Þat ay longeþ þerto?»

Whanne þat Eue þo vnderstod  
Þat it was þe deucl wod  
Þat here fro þe water gan calle  
220 And hadde here gyled eft þat stounde,  
Doun she flat here face to grounde.  
Þo nywede here sorwes alle,

Wepinges & cares þo nywede hy.  
Adam þo spak ful pitously :  
225 »A, deucl, wo þe be!  
What eyleþ þe so agayn vs meue,  
And hast so twyes deseyued Eue,  
Hire penaunce dedest here fle?

What euel haue we don þe to  
230 Þat þow vs dest so mochel wo,  
Or what trespedede we ouzt  
Azens þe in word or dede,  
Oþer dede þe eny euel or quede  
Or wiþ dede oþer þouzt?

235 What eyleþ þe azens vs?»  
Þan þe deucl answerde þus :  
»Adam, y þe telle.  
Þo y was in heuene wiþ anges route,  
For þe fro ioye y was put oute,  
240 In to þe pyne of helle,

And loste al my ioye and blis,  
And in to þe pyne of helle ywis!  
And al it was þorgh þe.  
»Þorgh me?» quod Adam, »how myzte it so?»  
245 Sertis, y knew þe nozt þo,  
How myzte it þanne þorgh me be?

Or what dede y þat sholde þe dere?»  
»Nauzt«, seide þe deucl þere,  
»Bote þorgh þe þus it is :  
250 Þat same day god made þe,  
After his owene liknesse to be,  
I loste al my blis :

Þo god hadde zeue þe lyf & grace  
And made þe lich his owene face,  
Mizhel þo ledde þe 255  
Beforn þe face of god almyzt,  
For þow sholdest worschepen him ryzt.  
And þo anon seide he :

Lo, y haue mad Adam  
Lich me, and zeuen him nam. 260  
Þo wente Michel ful glad  
And bad vs come, boþe zonge & age,  
For to honnuren godis ymage,  
As god him selue bad.

Mizhel zede him selue þere 265  
And worschypede þe wiþ glade chere.  
And þanne me he bysouzt  
To gon & worschipen godis ymage.  
And y, answerde as man in rage :  
Nay, þat owe y nouzt. 270

Michel me wolde haue compelled þerto.  
I sayde to him : »what wiltow do?»  
Wiþ wordis grete & grym,  
»He is wors þan am y,  
Þerfore y owe nozt, sikerly!  
275 For to worscipen him :

I was þe ferste creature of gras,  
And longe, er he, mad y was : —  
Þus answerde y Mizhel —  
Þerfore he owiþ wiþ leme & lym 280  
Worschipen me, and y nozt hym,  
Zif it sholde be wel.

Þo alle þe angelis herden þis  
Þat fellen wiþ me out of blis,  
Þez wolde nozt worschipen þe. 285  
Zut bad me Michel wiþ word od  
Worschipen þe, or elles god  
Wolde wrathen me.

Þanne seide y wiþouten oht :  
What, þez god be wiþ me wroht, 290  
What fors shel it be?  
I shel sette my place euene  
Aboue þe sterres of þe heuene,  
And ben as guod as he.

295 God wax wroht *wiþ* me in hast  
And dede me, & myne angesles, fast  
Fro heuene to fallen þo.

þus þorghē þe we lorn oure blis  
And oure mery dwellynge, ywis,  
300 And fellen doun in to wo.

Whanne we were þus fro blesse rut  
And þow in þat blisse put,  
þo hadde y to þe enuye  
þat þow sholdest in þat blisse byde

305 þat we losten for oure pryde.  
þy womman þo temptide y

To taken þe appel on þe treo  
And þerwiþ to gylen þeo —  
þus þorghē here y dede  
310 þat þow fro blisse were put out,  
As y aforhand was saun dout  
Fro þat mery stede«.

Whanne Adam hadde herd þe deuel þus  
told,

He wepte teres manyfold,  
315 And loude þus cride he:  
»Al my ioye and my blis,  
Lord god, in þyn hond is:  
Help, zif þy wille be,

þat þis deuel, myn aduersarie,  
320 Hauē power no lenger me to tarie;  
þat blisse azen zif me  
And teche me somewhat me to were,  
þat þis fend namore me dere,  
Lord, y praye þe!

325 For he is abouten me to trayer«.  
Anon þe deuel vanschede awaye.  
An angel þo cam fro heuene  
And seide: »Adam«, as god gan sende:  
»Zif þow wilt fro þe deuel þe fende,  
330 Worsche afer my steuene:

God bit þe *wiþ* glade mod  
Taken þe tende part of þy guod  
þat þe nyweþ by zere —

V. 330 Ms. worsche st. worche.

Loke his wille þat þow fulfil!  
Bere it to an hez hil,  
And do it setten a fere

335

And lete it brenne *wiþoute* gref,  
In to gret spyt and repref  
Of þe deuēles alle —  
As þez þe tende ordre were  
340 In heuene *wiþ* oure lord dere,  
Til synne made hem to falle.

Zif þow wilt þus tyden wel,  
þow myzt þe kepen fro þe deuēl«  
þe angel þo wente him fro.  
345 Adam stod stille in his penaunce  
Fourty dayes, *wiþoute* destauce,  
And seuene dayes zut mo,

Al wey in þe water Jordon.  
þanne seide Eue to him anon:  
»Adam, leue now ze!  
For noþer þe ferste tyme ne now  
þe deuel myzte nozt gylen zow,  
Bote ay deseyuede me;

350

In herte y was nozt stedefast,  
355 Noþer ferste tyme ne last,  
Bote brak my godis lore.

I am wel worþy for to deye:  
Sle me, Adam, y zow preye,  
þat god se me namore!

360

Or hyde me fro godis sizt!  
I am nozt worþy *wiþ* rizt  
To dwellen here, y seye.  
Bote in þe west y wil go wone  
365 At þe goynge doun of þe sonne,  
Alone, til y deye«.

Sche dede hire forþ in to þe west,  
Euere sorwyngē *wiþoute* rest,  
Wepyngē euen & morn

In here dwellyngē þat was wyld,  
370 And hadde in here wombe conseued a  
child

Bote þre monthes afor.

And in here herte þo þoʒte hy  
 Þe deucl hadde here gyled twy —  
 375 So badde was here grace —  
 And wax ashamed, as seiþ þis rym,  
 Þat she dorste neuere after þat tym  
 Loken Adam in þe face.

And for hy ne dorste his face yse,  
 380 A whyt veyl þo tok she  
 And heng aforn hire eye. —  
 Þis was þe skele wiþoute dred  
 Þat wymen keuēcheres on here hed  
 Weren, wiþoute lye. —

385 Whanne tyme kom of here peynes smerte,  
 She cride loude wiþ voys and herte :  
 »God, to þe y mone,  
 Dere lord, haue mercy on me !  
 Help, god, ʒif þy wille be,  
 390 Me þat am alone !«

Euere she cride wiþ ruly chere.  
 Bote god nolde here yhere  
 Ne sente hire non helpe.  
 »Allas, she sayde in here þouʒt,  
 395 I se þat it avayleþ me nouʒt  
 Al þat y crie & ʒelpe.

»Lord ! þoʒte she in herte and word,  
 Who shel tellen Adam, my lord,  
 Of my sorwe and care ?  
 400 »I praye ʒow, liʒt of firmament,  
 Sonne & mone, wiþ guod entent,  
 To þe eastward whanne ʒe fare,

Telleþ Adam, my lord dere,  
 How y am stad in sorwes here !«  
 405 Þe eyr bar it forþ anon,  
 Þat sorwe þat she þere gan mene,  
 Þat Adam in þe east, y wene,  
 Herde al here mochel mon,

And seide þus wiþoute wrake :  
 410 »Al þe sorwe þat Eue gynneþ make  
 Me þenkeþ þat y wel here.  
 In hap þat þe deucl dere hire nouʒt,  
 For to drawen fro god hire þouʒt,  
 I wil go visiten hire þere«.

Horstmann, Legendensammlung.

Adam ʒede to hire þat stounde 415  
 And fond hire liggyng on þe grounde,  
 Makyng sorwe & del.  
 Whanne hy him herde, þus seide sche :  
 »Sythen Adam, my lord, say me,  
 Myn herte is refresched wel. 420

»Lord Adam, quad sche, for loue  
 Prey for me to god aboue  
 He helpe me of my wo !«  
 So Adam preyede for hire him selue,  
 Þat þer kome anges twelue 425  
 And stoden aboute hire þo,

Some on þe left halue, some on riʒt.  
 And Michel þe archangel in þat siʒt  
 On here riʒt side stod he,  
 And touchede here face to þe brest, 430  
 And to here he seide ful prest :  
 »Now, Eue, yblessed þow be,

For loue of Adam, þy lord :  
 For god of heuene herde his word —  
 His prayere to god was mylde. 435  
 Þorghe his prayere we ben her kome,  
 Angeles, to helpe þe, alle and some.  
 Rys & greype þe to chyldre !«

Eue diʒte here to childyng.  
 And þo þe child, wiþoute lesyng, 440  
 Anon was fallen here fro,  
 Op he sterte in þat stounde  
 And ʒede & gaderede floures on grounde  
 And bar his moder þo —

Þus he pleyde wiþ his dame. 445  
 Þez callede him Kaym to his name —  
 Bote sethen he wroʒte care.  
 Adam þo ledde wiþouten stryf  
 Boþe his sone & his wyf  
 To þe east, to dwellen þare. 450

Þo sente god Mizhel  
 To techen Adam to labouren wel,  
 Boþe to diche and delue  
 And sowe sedes on erthe to growe,  
 For to fynden hem mete ynowe, 455  
 His children & him selue ;

He taughte hem trauayle for here mete,  
How þez myzte hem frutes gete  
Wiþ swet & swynkyngs sore —  
460 þus bad þe angel to Adam,  
And al þe frut þat after him cam  
So sholde þez euermore.

Eft trauaylede Eue — and ferde wel ;  
And þat child þez namede Abel  
465 To his rihte name.  
þus in writ y haue it sayn  
þat Abel and his broþer Kaym  
Dwellede togyders in same.

To Adam þanne þus seyde Eue :  
470 »Sire, she seyde, ze mowe me leue,  
Slepyng y say a syzt :  
Me þozte Kaym tok Abellis blod  
And sop it op as he were wode.  
þanne seide Adam ful ryzt :

475 »I drede me he shel him sle.  
þefore sondred shel þez be  
For drede of after claps.  
þez maden Kaym a tylman,  
And Abel a schepherde þan.  
480 Bote such zut was here hap

þat Kaym for his false tidyngs —  
For he typede of þe worste þyngs,  
And Abel of his beste —  
For wrathe þo Kaym wax ner wod,  
485 For to spillen his broþeres blod,  
To deþe Abel he þreste.

And whanne he deyde, he zede to helle,  
Euermore þer to dwelle,  
For his false tyþyngs. —  
490 þefore wel to tenden buþ lef,  
Or elles zow falleþ a gret myschef  
In zoure laste endyngs. —

And þanne Adam, ze mowe me leue,  
An hondred wynter knew nozt Eue  
495 Flesliche for þis stryf.  
Tyl an angel kom fro heuene  
And bad Adam in his steuene  
Eft gon knowen his wyf.

þanne zede Adam and knew his wyf :  
Anoþer child þez brozte forþ blyf. 500

þanne Adam to Eue gan sayn :  
»He shel hote Seth, so wile we ;  
In stede of Abel shel he be  
þat Kaym, his broþer, hap slayne.

Zut after he gat pretty sones mo, 505  
And pretty douztres and two,  
þus in writ fynde y.  
Many a zer þus leuede he þo,  
And hem þez norscheden & brozten forþ  
mo,

þe worlde to multiply. 510

Azens þe tyme Adam sholde deye,  
He spak to Eue, as y zow seye,  
Meke wordis and bonere :  
»Let gaderen alle myne children hider,  
My sones & douztres alle togyder, 515  
þat y mowe se hem here !

I shel sone deye, as y gesse,  
þefore first y wolde hem blesse :  
þe betere myzte þez be.  
Sone þez comþ alle þyder riht, 520  
Alle byfore here faderes siht,  
In þre partyes stoden he,

Byforn þere Adam began to preye  
To god þat sit in heuene heye.  
þez criden alle in þat stede : 525  
»Fader», þez seyden, »what cyleþ þe ?  
Why hastow called vs þe to se ?  
Why lystow in þy bede ?«

Adam answerde to hem þo :  
»A, children, me is ful wo 530  
Of siknesse þat y haue.  
Anon þez alle, as y gesse,  
For to wyten what was siknesse  
Faste on him gonne craue.

»Fader», quad Seth, »y trowe wel 535  
þow desyre to ete sum del  
Of þe frut of paradys  
þat þow of ete som tyme : for soth,  
þefore y leue wiþouten oth  
Sike here þat þow lys. 540

- Tel me þerfore wiþouten mo  
 Zif þow wilt y þuder go  
 And preye god wiþ wille;  
 Þur y wile do, zif þow rede,  
 545 And casten doust on myn hede,  
 And at þe zatis lyn stille
- Til þat god of his myzt  
 Wil me by his angel bryzt  
 Senden þerof, y gesse.  
 550 »I desyre it nozt«, quad Adam þo,  
 »Bote in my body fro top to to  
 I haue gret siknesse«.
- Þanne seide Seth wiþouten lye:  
 »I not what siknesse is, sikerlye!  
 555 Why, wile ze vs nozt telle?«  
 Þanne seide Adam: »my children dere,  
 Lesteneþ alle, and y shel here  
 Tellen wiþoute dwelle.
- Whanne god made zoure moder & me  
 560 And putte vs in paradys for to be,  
 And bad vs wiþ word & þozt  
 Of alle þe frutes taken ourr fille:  
 Of þe tre of wit of guod and ille  
 He bad vs taken riht nozt.
- Þat in myddes of paradys stod —  
 Þus he bad vs for ourr guod,  
 Zif we hadden had gras —  
 And zaf me myzt of norþ and est,  
 And zoure moder, wiþ south & west,  
 570 To don what ourr wille was,
- And, vs to kepen, angeles two.  
 Bote, whanne þe tyme was komen þo  
 Fro vs þat þez moste wende,  
 For to honuren here god of myzt:  
 575 Þo þe deuel anon ryzt  
 Kam þuder vs to schende,
- And zoure moder so temptide he  
 To taken an appel of þe tre.  
 And faste þeron sche gnew,
- And cam & brozte anoþer mete. 580  
 And whanne y hadde þerof also eten,  
 Sone changede ourr hew.
- God wax wroþ wiþ vs wel tyt,  
 And seide to me anon ryt:  
 Adam, for þy trespas,  
 585 Þat þow hast don þat y forbed  
 And wrozt after þy wyues red,  
 Þis ioye lost þow has,
- And to þy body also y dresse  
 Sixty and two dyuerse siknesse 590  
 For þy trespasyng,  
 Þe to greuen wiþ sorwe and wo,  
 Fro þe top to þe to,  
 And after alle þyne ospringe,
- In to alle þyne membres y hem prest, 595  
 Hed and armes, body and brest.  
 Þus seide ourr lord on hye.  
 Whanne Adam hadde þus told hem alle,  
 Loude he gan to crie and calle  
 For his grete malady, 600
- And seide: »a, what shel y do?  
 So mochel siknesse comeþ me to,  
 Al my body to dere!«  
 Whanne Eue herde him so cry,  
 Sore sche wepte, sikerly, 605  
 And seide to god riht þere:
- »Lord god of rihtwysnesse,  
 Let me al þis siknesse,  
 For þe trespas was myn!  
 »Adam, sche seide, y praye þe 610  
 Of þy siknesse parte wiþ me,  
 Let me haue sum of þy pyn!
- For þorgh me þow hast þis ille.  
 Þanne seide Adam Eue tille:  
 »Rys, & tak Seth wiþ þe!  
 615 Poudere on zoure heuedes ze do —  
 Signe of meknesse it longeþ to —  
 To paradys gatis go ze!

And, Seth, sone *wiþoute* drede  
620 A grene wey shel þe þuder lede,  
And steppes sere of hew —  
For whanne we breken godis komande-  
ment,  
Oure synne was so gret, þat, þer we went,  
Neuere after gras ne grew.

625 Sorwiþ þere *wiþ* herte and word,  
Ȝif þat in aunter god, oure lord,  
For ruthe of ȝow haue mynde  
And to þe tre of *mercy* blyf,  
Where out renneþ oyle of lyf,  
630 His angel wil doun sende

And of oyle taken ȝow som del,  
Wherwiþ ȝe mowen oynten me wel,  
Þat my siknesse mow slake  
Wherynne y am now sore ybounde».   
635 Boþe Eue and Seth þat stounde  
Ȝeden forþ for his sake.

And as þez zeden to *paradys* ward,  
By þe weye it fel hem hard :  
An addre to hem gan lepe  
640 And al to-bot Seth in þe face.  
For sorwe Eue waylede hire *grace*  
And pytously gan wepe :

»Wo is me wrecche in þis sell  
I am corsed, y wot wel,  
645 And alle þat breken godis heste ;  
Ful y am of kare and wo«.   
To þe addre seide she þo :  
»Sey, þow cursede beste !

How were þow so hardy here,  
650 Or how were þow of such powere,  
Godis liknesse to dere,  
For to byten him such a wounde ?«  
Þe addere þus in þat stounde  
To Eue answerde þere :

655 »Wenestow noȝt«, he seide, »Eue,  
Þat god þerto ȝaf vs leue  
To noyen ȝow fable,

And alle oure malis he stered to ȝow ?  
Bote o þyng, Eue, telle me now :  
How myȝte þy mouth be able 660

To eten of þe frut of þe tre  
Pat god forbed Adam and þe  
Vp peryl for to spille ?  
Þo hadde we no powere  
To deren ȝow for neuere. 665  
Sethe ȝe broken his wille

And aȝen his biddynge fre  
Eten þe appel of þe tre :  
Riȝt þo, as y gesse,  
Whanne ȝe hadde þus eten ȝoure ban, 670  
Ȝow to deren oure power gan  
And oure hardynesse».

Panne seide Seth to þat qued :  
»God blame þe for þat ded  
Þat þow hast þus byten me ! 675  
Parte away out of oure siȝt,  
Fro me, ymage of god almyȝt,  
Ȝerne y bidde þe fle !

Schet þy mouth & spek namore  
And gref his liknesse noȝt so sore, 680  
Til god eft grante it þe !«  
Þanne spak þe addre as a qued :  
»I wil don as þow me bed :  
Fro þe now gynne y te«

And vanschede out of here siȝt. 685  
And Eue and Seth ȝeden riȝt  
Forþ to *paradys* ȝate :  
And fellen on here knees bare  
And syȝheden and wepten sare,  
Whanne þez come þerate, 690

And preyden god, heiȝest of nam,  
To haue *mercy* on Adam,  
Sik in leme and lyth,  
And hem senden his angel fro hy  
To ȝeuen hem of þe tre of *mercy* 695  
Oyle, to helen him wyth,

V. 658 Ms. mā; der Strich über l kann hier, wie in angel plur. 190. 283. 874. 877.  
1130, karnel 800. 806. 893, Abell gen. 472, wol nur is bezeichnen.

As god byhet him longe er þat.  
And as þez in here preyeris sat,  
Mizhel aperede þan  
700 And seide: »Seth, what sechest þow here?  
I am Michel, þe angel dere,  
Ordeyned abouen man.

Wep namore, þus rede y,  
For oyle of þe tre of mercy,  
705 To anoynten þy fader Adam  
For þe siknesse þat he is in,  
For þerof shelt þow nozt wyn —  
Þus þe to tellen y kam;

For zow þerof god wil non sende  
710 Til in þe laste dayes ende  
Þat fyue þousand zer ben past  
And fyue hondred zut þerto.  
Bote to paradys zate þow go  
And loke in þer in hast!»

715 Seth þo zede to paradys zate  
And putte in his heued þerate:  
And sez merthis ynowe:  
Of alle manere men myzte descrie  
Þenken wiþ herte, sen wiþ eye,  
720 And briddes syngynge on bowe.

And zut more, as y zow telle:  
In myddes of paradys a welle,  
Foure stremes rennyng þer fro —  
Of þo foure stremes clere  
725 Komeþ al þe water þat is here.  
More zut sez he þo:

Vp by þe welle stonden he sez  
A mochel treo and an hez,  
Wiþ bowes grete & stark;  
730 Þo in þouzt wondrede he  
For þer was oppon þat tre  
Noþer leues ne bark.

As he stod & wondrede þere,  
He þozte on þe steppis sere:  
735 Anon he sikede sare,  
And to him þis þozt kam  
Þat for Eue synne, & Adam,  
Þat tre was so bare,

And þozte þeron wiþoute wane  
Adam and Eue eten here bane. 740  
Azen he wente þe angel to;  
Al þat he had seze in sizt,  
Wiþ his tonge anon rizt  
He tolde þe angel þo.

Þe angel him bad wiþouten lye 745  
Eft gon loken what he seye.  
Þo zede he & lokede more:  
Aboute þe bare tre he sez wounde  
An hydous addre in þat stounde —  
750 Þerof he dradde him sore.

And al þe angel he gan tel.  
þe angel þo bad him wiþoute dwel  
Þe þridde tyme ful ryue  
At þe zatis in to loke.  
And forþ he wente, as seiþ þis boke, 755  
And lokede in ful blyue:

Þat same bare tre he sez  
Woxsen, him þozte, to heuene an hez —  
He wondrede of þat syzt —  
And in þe heyzeste crop of þat tre 760  
A zong child lyn sez he,  
As it hadde be bore þat nyzt

In þe swaþyng cloutis wounde;  
Þo lokede he dounward to þe grounde:  
And sez þe rote ful rizt 765  
Lasten doun, as y zow telle,  
In to þe depe put of helle,  
And þere he sez ful tyth

His broþeres soule, Abel.  
Þo wente he azen in þat sel 770  
And tolde Mizhel his cas,  
What he sez aboue and doun.  
þe angel anon gan it expoun  
And tolde him what it was:

»Þat child þow seze in þe crop of þe tre, 775  
Godis sone of heuene is he  
Þat wepeþ & makeþ gret mon  
For þe synne — wiltow leue? —  
Þat Adam & þy moder Eue  
780 Azens him hauen don,

And he shel wypen away þat gelt,  
 Whanne þat tyme is fulfelt  
 Pat y beforn tolde here :  
 He is þat oyle of mercy  
 785 Pat god byhot sikerly  
 Adam, þy fader dere,  
 For he is þat best louede godis sone,  
 Pat shel kome on erthe to wone  
 And, baptyzed in fflom Jordon,  
 790 Alle þat ben cristene, sikerly,  
 He shel wiþ oyle of mercy  
 Anoynten hem euerychon ;  
 He shel fordon þe fendis myzt  
 And leden þy fader to blesse briȝt,  
 795 Whanne tyme comeþ þerto«.  
 Whanne þe angel hadde þus told byfore,  
 He tok his leue wiþouten more,  
 Aȝen to his fader to go.  
 Bote first þat angel ȝaf him þre  
 800 Karnelis of þat appel-tre  
 Pat his fader hadde of byte,  
 And seyde : «wiþynne þis þridde day  
 Þy fader shel deyen wiþouten nay,  
 As þow shelt wel wyte.  
 805 Whanne he is ded and buried shel be,  
 Tak þese karnelis alle þre  
 And in his mouþ do hem lay !  
 And sone after þow shelt se  
 How þez sholle springen alle þre.  
 810 And ȝut y can þe say :  
 Þe frut þat shel hongen on þat tre  
 Ȝoure alder leche shel he be  
 And hele ȝoure fader fro wo,  
 And shel delyuere fro siknesse  
 815 Him and many mo, y gesse,  
 To ioie wiþ him to go.  
 And whanne ȝoure fader deyth, saunfayle,  
 Ze shollen se gret meruaille  
 Of þe liztis of þe firmamente«.  
 820 Whanne he hadde told him þus wordes  
 breue,  
 Þo he and his moder Eue  
 Homward faste þez went.

Whanne þez were to Adam kome,  
 Eue þo tolde him al & some  
 How þe addere hadde Seth byte. 825  
 Þanne seide Adam to his wyf :  
 «Lo, Eue, what sorwe and stryf  
 Þorgh þe to vs is smyte,  
 To vs & to alle oure ospringe !  
 Þerfore, Eue, oppon alle þyng 830  
 Tel alle þy children tille,  
 Whanne y am ded, what sorwe & kare  
 We haue had & ȝut shel mare  
 For oure dedis ille.  
 And hy þat comen after vs, y wene, 835  
 Shullen haue mochel anger & tene  
 For synne þat we haue do,  
 And willen vs curse, whanne hem gynneþ  
 greue,  
 And seyn : Adam, oure fader, and Eue 840  
 Al þis shopen vs to«. 845  
 Whanne Eue herde Adam þus telle,  
 She wep sore wiþouten dwelle,  
 For care hire herte wax cold.  
 Þo Seth aforne his fader gan cum  
 And tolde Adam alle and sum 845  
 Pat þe angel hadde him told.  
 Whanne Adam hadde it herd al sayn,  
 He laweþ lowde : so he was fayn,  
 For alle his grete mones,  
 And seyde : «lord, y þanke þe 850  
 Pat y may fynden glad to be  
 In al my lyf tyme ones !  
 Now is my lyf long ynouȝ :  
 God, take my soule to ȝow,  
 Pat art of myȝt most, 855  
 For y haue leued in þis world here  
 Neghe hondred & pretty zere«. 860  
 Þo ȝaf he op his gost :  
 And þus deyde he anon riȝt.  
 Þe mone & þe sonne losten here liȝt,  
 And seuen dayes shone namore.  
 Þo Eue and Seth his body beclepte,  
 And for him faste þez wepte  
 And waymenteden riȝt sore.



- 865 And as þez þus maden here mon,  
An angel perede to hem anon  
At Adames heued ful riȝt,  
And seyde: »rys, Seth, y bidde þe,  
And kome hider & stond by me  
870 And se what god of myȝt
- Ordeyneþ wiþ þy fader to do!  
And (Seth) anon op ros þo,  
To don as he bad:  
And sez manye angelis make gret sere,  
875 Syngynge & trompyng wiþ glad chere —  
Po gan Seth wexen glad.
- Pe angelis alle criden wiþ o steuene:  
»Blessed be þow, lord of heuene,  
For loue of Adam, þy man,  
880 Pat þow on him wilt haue mercy!  
Seth sez god þo, sikerly,  
His faderes soule take þan
- And tok Mizhel, þe angel briȝt,  
And seyde: »kep me þis soule riȝt  
885 In peynes, wiþouten mys,  
Til þe laste dayes ben falle  
Pat y shel his sorwes alle  
Turnen in to blys:
- Þawne shel he sitten wiþ herte glad  
890 In his trone pat him made.  
Seth tok his faderes body  
And beriede it in þe vale of Ebron,  
And putte þo þre karnel(is) anon  
In his mouth witterly,
- 895 Vnder his tonge he hem frauth,  
As þe angel hadde him tauth.  
Po sixe dayes were gon,  
Eue to Seth þus gan seye:  
»Tak & make tables tweye  
900 Of al oure lyf anon,
- Tweye of erthe & tweye of ston,  
Writ þeron oure lyf anon  
Pat we haue had here!
- For longe er domesday falle  
Þis worlde shel ben fordon alle, 905  
By water or by fere;  
Ȝif it be by water fordon,  
Þawne shollen þe tables of ston  
Lasten, wiþouten lye;  
Ȝif it þorghz fer be broȝt to nouȝt, 910  
Þawne sholle þe tables of erthe wroȝt  
Lasten sikerlye.
- Whawne she hadde al þus told,  
Doun she knelede wiþ herte cold  
And op here hondis hild, 915  
And þus to god cride she:  
»Lord, haue mercy on me!  
Anon here gost she ȝild.
- Þo, as here sones & douȝtres echon  
For here sorwede & makede mon, 920  
Mizhel to hem kam þore,  
And seide: »loke no lengere, Seth,  
Þan sixe dayes for hire deth  
Pat ȝe sorwe namore!
- For þe seuende day, wiþoute lesyngz, 925  
Is tokne of aȝen risyngz,  
On þe seuende day also  
God restide wiþ body and þoȝt  
Of alle workes þat he wroȝt; 930  
Þerfore y bidde ȝow so do.
- Þo wroȝte Seth his moderes wil:  
And þe tables gan fulfil  
Wiþ dede & wiþ þoȝt.  
Salamon, þe wyse man,  
Fond þe tables longe after þan. 935  
As he god bysougȝt
- To schewen him wiþouten mys  
What bytokneþ þe tablys,  
Or who þat hem souȝt:  
God þo sente him his angel 940  
And tolde him al fayr & wel  
How þat þez were wroȝt,

V. 872 Seth fehlt im Ms. 893 Ms. karnel, sonst (800. 806. 956) karnel. 922 l. seth  
= sethen?

And what tokne þat it was.  
And þo archilaykas  
945 Salamon dede hem calle —  
Pat is to sayn : wiþoute trauaylle  
And wiþouten wit sauufayle  
Seth wrot hem alle :

For an angel held his hond riȝt.  
950 Of godis komyng þus spak he tyt :  
»Lo, god shel come, quad he,  
In his wonderful dremes of drede,  
And shel redressen mannes nede  
In riȝt and in leute.

955 Of þis matere now lete we be,  
And of þe karnelis speke we  
In Adames mouth þat were set.  
Peȝ woxen alle þre wiþouten wrong  
Ech of an elne long  
960 Sone wiþouten let ;

As þeȝ stoden in erthe þere  
Al most two þousand zere,  
And woxen noȝer more ne les,  
Bote al wey stoden liche grene.  
965 Whanne Moyses fond hem þer bydene,  
Þus seide he, as y ges :

»Þese zerdis alle þre  
Tokneþ þe holy trenite«  
Þus propheciede he his steuene.  
970 And whanne þeȝ sholden hem drawen out,  
It wax so swete hem about :  
Peȝ wende þeȝ hadde ben in heuene.

Þo was Moyses glad, y wene,  
And wond hem in a cloþ ful clene,  
975 And wiþ him forþ were broȝt.  
And wiþ þe zerdes, whyle he wonede þere,  
In wildernesse foure & fourty zere  
Many meracles he wroȝt :

Who so were sik, as seyþ þis geste,  
980 Or venympt wiþ eny wikked beste,  
Þe zerdis he moste kis :  
And þanne he wax hol anon.  
And sethen out of þe flynt-ston  
Moyes dede wyis

Water out rennen þorghē here vertew. 985  
And whanne Moyses, y telle ȝow,  
Wiste þorghē godis sonde  
Pat he sholde deye, þo wente he  
To Thabor helle, and þe zerdis þre  
He sette in erthe to stonde, 990

And made þere his graue in grounde,  
And wente þuder & deyde þat stounde.  
So stoden þe zerdis stille  
A þousand ȝer, til Dauid kyngē  
Reynede in Jude wiþoute lesyng : 995  
As it was godis wille,

An angel him bad wiþoute lye :  
»Dauid, go to Arabye  
To þe mount Thabor blyue  
And bringe to Jer(usa)lem wiþoute les 1000  
Þo þre zerdes þat Moyses  
Sette þere by his lyue !

For þorghē hem god wile help sende,  
Þorghē a crois, to mankende«. 1005  
Dauid þo dwelde nouȝt,  
Pat on þe neghende day þere was he,  
And drow op þe zerdis þre,  
As þe angel hadde him touȝt.

Swich swete sauour þo gonne þeȝ fele :  
Pat þe zerdis were holy þeȝ wisten wele. 1010  
Þo cride Dauid wiþ voys,  
And þorghē prophecie saiþ riȝt þus :  
»Þis day is helthe ȝeuen to vs  
Þorgh vertew of þe crois«.

Þo wente he hom wiþouten let 1015  
And poȝte where he myȝte hem set.  
In a cisterne he let hem reste  
For to ben fresch al þat nyȝt,  
þat he myȝte on morwe tyt  
Setten hem where him leste. 1020

On þe morwen he ros erly,  
To þe cisterne he gan him hy :  
And fond hem alle þre  
Woxen in to on þat stounde  
And rote fast in þe grounde ; 1025  
And þerof mervaylede he.

- And for þe meracle þat þer was wrouȝt  
He wolde hem remeuye nouȝt,  
For god bad roten hem þere.  
1030 Bote þere it stod and wax op riȝt  
Gret & long, þorgh godis myȝt,  
Riȝt ful þretty zere.
- For Dauid wolde wyte wiȝ herte triwe  
How mochel eny ȝer it grewe,  
1035 A ryng of seluer rounde  
He dude make and don on þe tre :  
Þerby eche ȝer wyten wolde he  
How mochel it wax þat stounde.
- And þus he seȝ by þat ryng  
1040 Þat euery ȝer, wiȝoute lesyng,  
Liche mochel it grew,  
Þorgh þe grace þat god gan sende,  
Til þe þretty zeres ende —  
Euere it was of on hew.
- 1045 Whanne þe þretty wynter was do,  
Þe tre wax no lenger þo —  
Bote al wey held his colour.  
After vnder þat tre wiȝ herte & þoȝt  
Dauid for synne þat he hadde wrouȝt  
1050 Wep teres riȝt sour,
- And wiȝ sorwe & herte vnglad  
Þis salme : Miserere he mad.  
And whanne þe sauter was do,  
In þe worschipe of god almyȝt  
1055 In Jer(usa)lem cite ful riȝt  
A temple gan he þo,
- And þeron wiȝ glade chere  
Dede worchen four & twenty zere.  
An angel þo tolde him ryȝt :  
1060 »Þow shelt nouȝt enden þis work of wyne,  
For þow hast don so mochel synne  
Aȝen þe kyng of myȝt ;
- Bote Salamon, þy sone zyng,  
After þe shel ben kyng  
065 And þis work fulfelle.  
Sone after deyde Dauid þere.  
And Salamon, his sone dere,  
Held þe kyngdom at wille
- And parformede þat work also,  
Fulle þretty wynter and two. 1070  
A bem þo faillede hem on.  
Þez senten to seche, saun doute,  
In forestis & wodes al aboute,  
Bote þez myȝte fynde non
- Þat to þat work myȝte be broȝt — 1075  
And þat work was neȝ al wrouȝt.  
Salamon þeron gan rewe.  
And as he stod as him ne rouȝt,  
Of þat tre he him byþouȝt  
1080 Þat in þe cisterne grewe.
- Þez felden it doun, and gonne it werche,  
And maden a bem to þe cherche  
Of lengþe þretty cubitis & on,  
A cubyte lengere þan þe make.  
Whanne it was wrouȝt, þez gonne it take 1085  
And drowen it op anon.
- And whanne þez hadde it op left  
And gonnen for to marken eft,  
Þez faillede a fote of lengthe ;  
And eft þez markeden, as y gesse, 1090  
Bote to þat work it wolde nouȝt dresse.  
Þo toke þez it wiȝ strengthe
- And, as Salamon to hem sayd,  
In þe cherche þez it layd ;  
Anoþer bem souȝten he 1095  
And maden op þat work of wen.  
Þo bad Salamon þat alle men  
Sholde honoren þat tre.
- It was custom of contre þere  
Dyuerse tymes in þe zere 1100  
To komen þat temple to  
And worschipe god þerynne þat stounde  
And þat tre þat lay on grounde.  
Bote ones befel it so :
- As þez were alle in þe temple boun, 1105  
A woman on þat tre sette hire doun,  
Here name was Maximille :  
Anon here clothes woxen a fere.  
And she anon wiȝ ruful chere  
1110 Cride loude & schylle :

»A, my lord god, Crist Jhesu!  
 Whanne þe gewes hire herde crye þus,  
 Skolde þez goune hire calle  
 And, for she cride Jhesu Crist in soune,  
 1115 Anon wiþ stones wiþoute þe toun  
 To deþe þez stanede hire alle —  
  
 Sche was þe ferste wiþoute blame  
 Þat martrid was for Cristis name.  
 Þe gewes þo token þat tre  
 1120 And beren it out wiþoute þe toun  
 And in a dep dich adoun  
 Þerynne þrewe it he.  
  
 Bote god, þat wot of alle dede,  
 Honourede þat tre for mannes nede :  
 1125 Betwixe ondren & non  
 God sente eche day an angel briȝt,  
 And to þat tre he wente riȝt,  
 Þe water þanne sterede ful son.  
  
 And who so myȝte in þat water tiht  
 1130 Bathen him after þat angelis fliht,  
 What siknesse þat he had,  
 Sone he wax hol ywis.  
 Whanne þe gewes wisten þis,  
 Anon þez token here rad  
 1135 And drowen op þat tre riche,  
 And sone after ouer a dicke  
 þat tre þez deden leye,  
 And þerouer leten it ligge  
 For to ben a fot-brigge  
 1140 To men þat ȝeden þat weye,  
  
 And þouȝten þus, y telle þe,  
 Þe holynesse of þat tre  
 Sholde be fordo  
 Þorghē þe stappes of synful men  
 1145 Þat þeron sholde gon and ren —  
 Bote ȝut was it noȝt so.  
 Sone after þat, verrayment,  
 Þo Sibile sage to Jer(us)alem went,  
 To heren of Salamonēs wit,  
 1150 And kam by þat ilche tre :  
 Anon she fel down on þat tre  
 And faire worschipeþe hit,  
 And þeron wolde she noȝt go  
 Bote in þe water wente þo,  
 1155 And so honourede she þat tre,

And seide : »þe tyme is comynge riȝt  
 Þat it shel beren þe kyng of myȝt  
 Þus þerof propheciede she.  
  
 Stille þer lay þis tre of gode,  
 Til god were dampned to deye on rode 1160  
 Among þe gewes felle.  
 Zif þow wilt wite what tyme it is  
 Fro tyme þat god made paradys  
 And man, þerynne to dwelle :  
  
 Til þat Nowelis flod were 1165  
 Two þousand two hondred & twelf ȝere —  
 Þus we fynden vs selue ;  
 And fro þe flod to Abraham,  
 As oure bok witnesseth ham,  
 Neghene hondred ȝer & twelue ; 1170  
  
 And fro Abraham to Moysen,  
 As clerkes don vs to ken,  
 Four hundred ȝer & þretty ;  
 And fro Moyses to Dauid kyng  
 Fyue hondred & two, wiþoute lesyng, 1175  
 To kounten riȝt trewely ;  
  
 And forþ fro Dauid þe kyng  
 To Babiloyne þe delyuering  
 Fyue hondred ȝer were þo ;  
 And fro þat deliueyng, we sayn ȝow, 1180  
 To þe incarnacioun of Jhesu  
 Fyue hondred ȝer & mo.  
  
 And fro þe incarnacioun of Jhesu  
 Til þis rym y telle ȝow  
 Were turned in to englich, 1185  
 A þousand þre hondred & seuenty .  
 And fyue ȝere witterly.  
 Þus in bok founden it is.  
  
 Ferst þis was mad in Ebrew,  
 And sethen turned to latyn new, 1190  
 And now to englich speche.  
 Praye we for him þat haþ it wroȝt,  
 Þat god, as he him dere aboutȝ,  
 Be his soule leche ;  
  
 And to mede of his making, 1195  
 And vs alle, for oure heryng,  
 Praye we wiþ one steuene  
 Þat Jhesu Crist, oure sauour,  
 And his moder, þat swete flour,  
 1200 Grante vs þe blesse of heuene.

b) aus Ms. Auchinl. Edinb. Advoc. Libr. \*).

.....	Þo swete Jhesus, þat was wiis,	
.....	Was comen out of paradys	
Lizþern, þat angel brigt,	To heuen, þer he .....	
Answerd anon riȝt :	And hadde maked men of mold,	30
»Ich was ar þe world bigan,	He seyge where Lizþern set,	
Er euer god maked man ;	And bad him loke to his fet.	
5 Þerfore, he seyde, »so mot yt be :	And Lizþern anon riȝt	
He schal first anoure me«.	For pride þat in him was liȝt,	
Þan seyde þe messenger	In holy writ we heren telle :	35
To Lizþern, þat is now Lucifer :	He sanke adoun in to helle ;	
»Bot þou do godes comandment,	Þer he þoled michel schame —	
10 Þou art inobedient	Satanas is now his name.	
And wreþpest god almiȝti þerfore,	And alle angels in heuen þat wer,	
And so miȝt þi mirþe be forlore«.	Þat him ani witnesse bere	40
Lizþern answerd anon riȝt,	Þat he was worpi to sitten in se	
Purch pride þat in his word was liȝt :	Þer swete Jhesu was won to be :	
15 »He schal comen al to late	Purch þe pouwer of godes miȝt	
Mi mirþe for to abate.	Seuen days and seuen niȝt	
Ichil go sitten in my see	Angels fellen adoun in to helle :	45
And be more master þan he«.	In holy writ we heren it telle,	
And anon riȝt wiþ þat . . .	For pride þat was in hem liȝt,	
20 He sett him in his owen . . .	Of heuen blis þai lorn þe siȝt.	
And þo Lizþern hade seyde so,	And as we finden in lecture —	
Mani þousend angels and mo	Y not wheþer it be in holy scripture —	50
Sayde : þai nold in non manere	Þo Lizþern sat in his se	
Anour Adam no Eue, his fere.	And seyde he was worpier þan he :	
25 Þus in heuen pride bigan	For þe mone bar him witnesse,	
While god in erþe made man.	It waxeþ and wanieþ more and lesse ;	

\*) Diese Version des Ms. Auchinl. ist in 2 Bruchstücken erhalten : das erste, 2 foll. (v. 1—352) ist jetzt in Mr. David Laing's Privatbesitz, nachdem diese 2 Blätter früher als Deckel von blank paper books gedient hatten, welche vor 1750 von einem Professor von S. Andrews als »note books« angekauft wurden. Der andere Theil findet sich fol. 14—16 in Ms. Auch., als 8tes Stück dieser Sammlung (die ersten 5 sind ausgefallen, das Ms. beginnt jetzt mit 6: Gregorius). Beide Fragmente sind von David Laing in: A Penniworth of witte: Florice and Blaunchefflore: & other pieces of ancient Engl. poetry selected from the Auch. Ms. Printed at Edinburgh for the Abbotsford Club 1857 herausgegeben. — Die Ausgabe dieser Fragm. folgt hier mit Erlaubniß Furnivall's nach einer auf meine Bitte von Miss Toulmin Smith für die Early Engl. Text Soc. angefertigten Abschrift des Ms. für das 2. Fragm., während das erste auf Laing's Ausg. basirt.

55 Þe se þurch vertu of godes miȝt  
 Ebbeþ and flouweþ day and niȝt;  
 Þis tray no habbe neuer rest,  
 Naiþer bi est no bi west.  
 In heuen Pride first bigan  
 60 In angels, ar it cam in man;  
 And for it com out of heuen  
 And was þe form sinne of seuen,  
 Þerfore, wiþouten lesing,  
 Of alle sinnes Pride is king.  
 65 Lete we now Pride be,  
 And to Adam wende we,  
 And loke we hou him spet  
 Þat þurch his wiues abet  
 And þurch þe fendes entisement  
 70 He brak godes comandment.  
 God — ybliscd mat he be! —  
 He forbede Adam an appel-tre,  
 Þat he ne schuld of liif no lim  
 No frount þerof nim.  
 75 Þe fende in licknesse of an adder  
 Clombe opon þe tre wiþouten ladder  
 And cleped to him Adames wiif,  
 For to apair Adames liif.  
 And Eue to þe nadder cam.  
 80 And at þe nadder an appel nam:  
 Þe fende gat alle þat he fond,  
 And tok it Eue in hir hond  
 And seyð: »ete þou, and Adam, of þis,  
 And ȝe schul ben al so wiis  
 85 As god, þat sitt in . . . ,  
 And witten alle his . . .  
 . . ȝe no schuld nouȝt se no here  
 Which godes . . . . ere:  
 Þerfore he it ȝou forbede  
 90 Ite schuld nouȝt comen in ȝour hede«.

Eue of þe nadder þe appel nam,  
 And to Adam anon him cam  
 And seyð: »do as Ich þe rede:  
 And it schal be þe best dede  
 95 Þat euer ȝete þou dest ywis:  
 Ete of þe appel þat here is,  
 And þou schalt be, wiþouten lesing,  
 Also wise of alle þing  
 As he þat it forbede  
 100 It schuld nouȝt comen in þine hed«.

Þurch þe fendes comberment

And þurch his wiues enticement  
 Godes comandment he breke:  
 þat he and his wiif eke  
 105 Seþþen hem rewe boþe ful sore,  
 Þat þai leueden þe fendes lore.  
 In þe boke it is ywrite:  
 Þo þai hadde of þe appel bite,  
 Aiþer of oþer aschamed was  
 And hæled her kinde wiþ more and gras. 110  
 Adam was of god aflȝt,  
 And went and hidde him anon riȝt.  
 And god out of heuen cam  
 And cleped anon after Adam.  
 Þan seyð swete Jesus:  
 115 »Adam, Adam, why destow þus?  
 Þou hast ybrouȝt þi selue in wo  
 And Eue, þi gode wiif, al so;  
 For þou hast min hest ybroke,  
 For soþe, Adam, ichil be wroke;  
 120 Ȝe haue ydon a sori dede,  
 For soþe, ȝe schul haue ȝour mede«.

Þo Jesu hadde to hem speke  
 And told hem þat he wald ben awreke —  
 Ybliscd be his nam seuen! —,  
 125 He steȝe of him in to heuen.  
 And þer after anon riȝt  
 He sent to hem an angel briȝt  
 Wiþ a brenand swerd,  
 130 And drof hem in to miduerd,  
 Adam and Eue, his wiif,  
 In care þer to leden her liif.  
 Gret pite it was to here  
 Of Adam and of Eue, his fere,  
 135 Hou þai wepen and grad allas,  
 Þo þai schulden for her trespas  
 Out of paradys ygon —  
 It was pite to heren her mon.  
 Þo Adam in to erþe cam,  
 140 Bowes leues and gras he nam:  
 A loȝe he þouȝt to biginne,  
 He and his wiif to crepen inne.  
 And þo þe loȝe was ymaked,  
 Þai lay þe[r] in all star naked,  
 145 Sex days and sex niȝt,  
 For hunger wel iuel ydiȝt:  
 Euerich day þai souȝten mete,  
 Bot nowhar þai no couþe it gete.

Po sex days weren agon  
 150 And þai no founde mete non,  
 Eue bigan for to crie :  
 »Allas, Adam, for hunger we dye !  
 Alle þe sorwe þat þou art inne,  
 Certes, alle it is for mi sinne.  
 155 Adam, ich beseke þe,  
 Sle me, zif þi wille be :  
 For, wer ich out of godes sizt,  
 Par auentour, Adam, þan þou miȝt  
 Oȝein in to paradys wende  
 160 And haue þe blis wiþouten ende«.  
 »A, woman«, quap Adam þo,  
 »Allas, why seydestow so ?  
 Wostow make me so wode  
 To sle min owhen flesche and blode ?  
 165 Boþe in flesche and in bon  
 Jesus Crist haþ made ous on :  
 He made þe of mi ribbe —  
 Þou miȝtest be me no ner sibbe.  
 Zif þou þenkest more so,  
 170 Þou wilt bring ous in more wo :  
 Zif god sende on ous his curs,  
 Þan schul we fare þe wors.  
 Bot go we forþ and seche mete,  
 Wher þat we may ani gete  
 175 And for sauȝt dye we nouȝt,  
 Zif we mow finden ouȝt«.  
 Þai went forþ and mete souȝten,  
 And of hem seluen litel rouȝten.  
 Astay went to seche mete,  
 180 Þai seyȝen bestes stonden and ete ;  
 Ac þai no couþe finde non,  
 As wide as þai couþe gon.  
 Þan seyð Adam þus :  
 »No hadde wretþed swete Jhesus,  
 185 He wald haue sent ous mete anouȝ,  
 Hongend opon ich bouȝ,  
 As he doþ þis wilde bestes,  
 And whe hadden holden his hestes ;  
 Bot for we haue his hest ybroke,  
 190 Perfore he wil ben awroke.  
 Perfore, Eue, mi rede it is :  
 For whe han don amis,  
 Go we out of þis wode schawes  
 And liue we in pennaunce fourti dawes :  
 195 And at þe fourti dawes ende

God almiȝti, þat is so hende,  
 And we miȝten his loue gete,  
 Þan wolde he send ous meten.  
 »Sir«, quap Eue to Adam þo,  
 »Þat wold bring me more wo,  
 200 So long penaunce for to take,  
 Bot ich it miȝt an ending make ;  
 Zif mi penance weren ybroke,  
 Þan wold god ben awroke  
 And be wroþer þan he is,  
 205 And ich dede eft amis«.  
 »Eue«, quap Adam anon riȝt,  
 »Nouȝt bot do þan what þou miȝt !  
 Wende to þe water of Tiges anon  
 And step in opon a ston ;  
 210 And whan þou art comen in,  
 Wad in vp to þi chin  
 And fond to stond þerin all stille  
 Fourti days to fulfille.  
 And Jchil in to þe flom go  
 215 And stond þerin fourti days and also  
 Sex days mo and sex niȝt,  
 Þurch þe help of godes miȝt :  
 For in sex dayes and seuen niȝt  
 Alle þe world was maked and diȝt,  
 220 And fulfild on þe seuen day ;  
 perfore, as forþ as y may,  
 Jchil fond to helden stille  
 Sex days more to fulfille.  
 Þat ich rede we biginne  
 225 And do penaunce for our sinne.  
 And for þe penaunce wil be so hard,  
 Par auentour þan afterward  
 God, þat haþ ȝeuen ous liif so,  
 Wald sende ous sustenance þertox.  
 230 Eue vnderstode his rede  
 And dede as Adam hir bede.  
 As it telleþ in þe boke,  
 Aiþer at oþer leue tok ;  
 Eue in to Tiges wode  
 235 And vp to þe chin sche stode,  
 And in to þe flom wode Adam  
 And his penaunce vndernam.  
 Po þai hadde stonden þare  
 In miche wo and miche care,  
 240 Tventi days stonden inne  
 In þo to waters in pine :

Þe fende þouzt him to awreke  
 And her penance for to breke.  
 245 And formast he com to Eue,  
 To brengen hir in misbileue —  
 For Eue hadde leued his lore,  
 He hoped þat sche wald more —  
 And seyð : »Eue, wele is þe !  
 250 Þi lord sent þe word bi me  
 Þat þi trespas is forzeue,  
 Þat þou dost oȝains his leue.  
 Com out of þat water anon !  
 And as so swiþe astow miȝt gon  
 255 Go and sigge Adam so,  
 And bring him out of his wo !  
 And Ichil go þider wiþ þe  
 And say him as Ichauē don to þe«.  
 Of þat tiding Eue was glad  
 260 And dede as þe fende hir bad :  
 Out of þe water sche com anon  
 And wiþ þe fende dedde hir to gon.  
 Þo Adam hadde of Eue a siȝt,  
 He wist wele anon riȝt  
 265 Þat þe fende hir hadde ouercomen  
 And out of hir penance ynomen ;  
 And ful gode zeme he nam  
 It was þe fende þat wiþ hir cam.  
 And seyð : »Eue, allas allas,  
 270 Now is wers þan it was !  
 He þat comeþ in þi compeynie,  
 Now he haȝ ygiled þe tviē :  
 For soþe, Eue, þat is he  
 Þat giled þe to þe appel-tre  
 275 And made þe wiþ his enticement  
 To breke godes comandment«.  
 Þo Eue wist it was Satanas,  
 For sorwe þat in hir hert was  
 Sche swoned and fel to grounde,  
 280 And lay stille a ful gode stounde ;  
 And anon as sche awoke,  
 For drede of god sche lay and qwoke,  
 And seyð : »allas — ȝif god it wold —  
 Þat euer was ich maked of mold !«  
 285 Adam was in gret care  
 Þat seyȝe his wiif so iuel fare,  
 And seyð to þe fende of helle :  
 »Ich wald þat þou wost me telle  
 Whi þou invest me and mi wiif

And art about to pair our liif? 29  
 And we [did] þe neuer no dede  
 . . . . . stede«.

Þe fende answerd þo  
 And seyð : »Adam, þou art mi fo.  
 Sone after þe world bigan 295  
 And god hadde fourmed þe to man,  
 Bi an angel he sent to me  
 Þat y schuld anoure þe ;  
 And (y) seyð : þat y nold,  
 For, ar þou wer maked of mold, 300  
 Ich was in heuen an angel briȝt,  
 Of grete pouwer and grete miȝt ;  
 And for y nold anour þe nouȝt,  
 In þis sorwe Icham ybrouȝt,  
 In to helle for to wende 305  
 And won þer wiþouten ende.  
 And alle þat were to mi consent,  
 Alle þai lien to helle ywent,  
 Euer to liue [in pine] and wo.  
 Þerfore þou art our alder fo«. 310  
 Adam, þer he stode vp riȝt,  
 Bisouȝt god ful of miȝt,  
 Deliuē out of his compeynie  
 Þe fende þat hadde swiche envie 315  
 To him and to his wiue Eue,  
 Þat fonded so her soules to greue.  
 Adam, þer he stode al naked,  
 Þo he hadde his preyer maked :  
 Þurch þe pouwer of godes miȝt  
 Þe fende went out of hir siȝt. 320  
 Þo þe sex and fourti days wer go  
 Þat Adam hadde ypoled þat wo,  
 Out of þe water þo he cam.  
 Þan seyð Eue to Adam :  
 »Adam, Adam, wele is te, 325  
 And Adam, Adam, wo is me !  
 Þou hast þi penance to þende brouȝt :  
 Þou miȝt be ful glad in þouȝt ;  
 And ich may sing allas allas,  
 Icham wers þan ich was, 330  
 For now Ichauē eft agilt,  
 Seþþen we were out of paradis pilt.  
 Þerfore Ichil now biginne  
 Oȝain penance for to winne,  
 And wende and won in þisternesne, 335  
 Out of alle liȝtnesse ;



- Pe foule flesche þat haþ agilt,  
In þesternesse it schal be pilt.  
Eue went fram Adam,  
40 In to þesternesse till þat sche cam;  
And þo sche com to a þester stede,  
Nigt and day in holy hede,  
Gret wiþ child, sche duelled þare,  
In miche sorwe and michel care.  
45 Pe time neized atte last  
Þat Eue bigan to gret fast:  
And hye bigan to gron sore  
And seyð: »Louerd, merci, þine ore!  
Who may telle Adam mi þouzt,  
350 In what sorwe þat ich am brouzt?  
Y no haue messanger non  
Þat may on min eirand gon  
.....  
.....  
.....  
»& he seyze me wiþ his eyze,  
& seyð: »Adam, þou shalt dye.  
Hold þat word in þi þouzt,  
355 & loke þou forzete it nouzt!  
Þus seyð god almihti to me.  
Þo com ich in to erþe oze,  
& liued in trauail & in pine;  
& so schulen after al mine;  
360 Til god bicom man in erþe,  
We schul haue penaunce — & wele is  
werþe:  
For ich & þi moder weren at asent  
To breke godes comandment.  
365 For we haue him so agilt,  
In our hertes he haþ ypilt  
Boþe an euen & a morwe  
Sexti woundes of wo & sorwe,  
Þat schal doure to alle mi blod.  
370 & wiþ þat word þer Adam stode  
& bigan to wepe sore  
& seyð: »merci, lord, þinore!  
Lord — ybliscd mot þou werþe! —  
Wherto was y made of erþe  
375 Swiche pine here to dreye?  
Wer time comen, ich wald dye!  
Of Adames sorwe Eue toke kepe  
& bigan bitter to wepe,
- & anon in þat ich stounde  
Sche kneled adoun on þe grounde 380  
& bad a bone to swete Jhesus,  
Sore wepende, & seyð þus:  
»Lord, ich biseche þe,  
Adames sorwe put in me!  
For al þe sorwe þat he is inne, 385  
Is for mi gilt & for mi sinne.  
Adam hadde rewþe of his wiif,  
& was al ful of his liif,  
& seyð: »Eue, lat be þi fare,  
& fond to bring me out of care! 390  
Take Seþ in þi compeynie,  
& lok þat þou fast heyze,  
Lade him to paradise to þe zate,  
& lat him abide þer ate  
& let him stonden in þe sizt: 395  
& god, þat is ful of miht,  
For he haþ nouzt trespass so miche  
As haue we, sikerliche,  
Þerfore he may þe balder be  
To speke wiþ Jhesu Crist, þan we.  
400 Eue toke Seþ anon,  
& dede hem in þe way, to gon.  
Toward paradis anon þai go.  
& þe fende, þat was her fo,  
Com & mett wiþ hem tvaye 405  
Riht amid in þe waye,  
& bot Seþ in þe visage:  
& afterward a gret stage  
In his visage it was ysene,  
Where stoden his teþ kene. 410  
»Allas allas«, quap Eue þo,  
»What icham cursed, & oþer mo,  
þat breken godes comandment!  
Now is mi sones visage schent.  
415 Hadde we holden his hest riht,  
Þan hadde þe fende hadde no miht  
For to touche nouzt of our blod,  
No hadde ydon hem nouzt bot godes.  
To þe fende þo seyð Eue:  
420 »Hou artow so hardi to greue  
Godes creatour þat purch his grace  
Is fourmed after his owen face?  
Me þenke þat þou dost nouzt riht  
To wretþe wiþ þe king of miht.  
425 Why artow so malicious

- Toward god & toward ous ?  
 Þe fende answerd anon þis :  
 »Nougt toward god our malice nis,  
 Bot toward þe & al þe brod  
 430 Pat euer comeþ of þour blod :  
 For þurch þou we ben ybrouzt  
 Per wo & sinne is euer wrouzt.  
 & Eue, ichil þat þou it wite :  
 Seþþen þou & Adam of þe appel bite,  
 435 We haue hadde pouwer & miȝt  
 To dere þou boþe day & niȝt.  
 »A, foule þing !« quap Seþ,  
 »Fro mi moder þat here geþ,  
 & fro me, þurch godes miȝt  
 440 Passe oway out of our siȝt !«  
 & þe fende, þe foule þing,  
 Þurch miȝt of þe heuen king  
 Out of her siȝt oway he nam,  
 þai nist neuer whar he bicam.  
 445 Eue haþ Seþ yladde  
 To paradys, as Adam badde.  
 & Eue drouȝ hir fram þe ȝate,  
 Sche no durst nougt loke in þerate,  
 Sche durst nougt schewe god hir face,  
 450 Bot lete Seþ abide grace.  
 & Seþ in þilke stede,  
 Sore wepeand, in holy bede  
 He abod þer alle stille  
 Godes merci & godes wille.  
 455 þurch þe vertu of godes miȝt  
 þer com adoun an angel briȝt,  
 & seyde to Seþ in þis maner,  
 Pat he miȝt wiþ eren here :  
 »God, þat al þe world haþ wrougt,  
 460 Sent þe word : þou biddest for nougt,  
 Er þe term be yȝon  
 Of fiue þousende winter & on  
 & fiue & tenti winter & mo,  
 Er þat terme be ago  
 465 & god, þat is ful of miȝt,  
 Be in to erþe yliȝt  
 & haue ynomen kind of man  
 & baþed in þe flom Jordan :  
 þan schal Adam & Eue, his wiif,  
 470 Be anoint wiþ oyle of liif,
- & alle þo þat after hem comen  
 Pat haue ciristendom ynomen.  
 Go tel Adam, þi fader, þis  
 þat no noþer grace þer nis.  
 & to grayþe him, bid him heyȝe :  
 475 His terme neȝeþ þat he schal dye.  
 & when þe bodi, þat haþ don sinne,  
 & þe soule schal parten atvinne,  
 Riȝt whan þat time schal be :  
 Miche meruayl ȝe schullen yse —  
 480 So seyde mi lord, þat alle haþ wrougt,  
 & biddeþ þat ȝe no drede nougt  
 For nougt þat ȝe schul here no se.  
 So he sent þou word bi me.  
 Eue & Seþ her way nome  
 485 & went oȝain, as þai come,  
 & told Adam þe tiding  
 Pat him sent þe heuen king.  
 & Adam held vp boþe his hond  
 & þonked god of alle his sond.  
 490 Adam his eȝen vnfeld :  
 & seþþen his sone he biheld  
 & seyde : »merci, swete Jherus !  
 Who haþ wounded mi sone þus ?«  
 »Bi god ! Adam«, quap Eue,  
 495 »He þat is about to greue  
 Oure soules, boþe niȝt & day,  
 As michel as euer he may ;  
 Pat is þe fende, þat is our fo,  
 Pat haþ ous brougt in to þis wo :  
 500 He com & mett wiþ ous tway,  
 As we ȝeden in þe way  
 & went toward paradys :  
 Þus he bot him in þe viis.«  
 »Owe, Eue !« quap Adam þo,  
 505 »þou hast ywrougt michel wo !  
 Alle þat after ous be bore,  
 Alle schal curssen ous þer fore,  
 & alle þat after ous liuen  
 Boþe amorwe & eke aneuene  
 510 Schul be bisy to bere þe wo  
 Pat is ywakened of ous tuo.  
 Þerfore, Eue, telle alle þine childer,  
 Boþe þe ȝonger & þe elder :  
 Pat þai be filed of our sinne ;  
 515

V. 431) Ms. þurth st. þurch, wie 421, 439, 442, 455 u. ö. ; Laing liest þurch. 438) L. l. heren.

& bid hem ichon biginne  
 Nixt & day merci to crie.  
 Mi time is comen, y schal dye«.   
 Pus Adam bad Eue, his wiif,  
 520 Tehen his childer after his liif,  
 Hou þai schuld anon biginne  
 To crien merci for her sinne.  
 & þo he hadde ytauht hem þus,  
 As þe boke telleþ ous :  
 525 He kneled adoun in his bede,  
 & dyed anon in þat stede.  
 & as þe angel hadde yseyd :  
 Alle þe liztnisse was aleyd,  
 Sonne & mone lom her lizt,  
 530 Sex days & sex nixt.  
 Eue bigan to wepe & crie,  
 Þo he seyze Adam dye ;  
 & Sep made reweli mon  
 & fel down on his fader anon,  
 535 &, as it telleþ in þe boke,  
 In his armes his fader he tok,  
 & ful bitterliche he wepe.  
 & god almihti þerof toke kepe,  
 & sent adoun an angel briht,  
 540 Pat seyde to Sep anon riht :  
 »Arise, & lete þi sorwe be!  
 & wiþ þine eyzen þou schalt se,  
 God, þat al þe world schal glade,  
 What he wil do wiþ þat he made«.   
 545 God, þat sit in heuen heyze,  
 Tok Adam soule, þat Sep it seiþe,  
 & bitok it seyn Mizhel  
 & seyde : »haue, loke þis soule wel,  
 & put it in sorwe & þesternisse,  
 550 Out of ioie & alle liztnisse,  
 Til fiue þousend winter ben ago,  
 Two hundred & eihte & tventi mo,  
 Fro þe time þat he ete  
 Of þat appel him þouht so swete :  
 555 So long for his gilt  
 In his ward he schal be pilt  
 Pat maked him min hest breke ;  
 So long ich wil ben awreke,  
 On him, & alle his blod eke,  
 560 Mi comandment for he breke.  
 & whan þat terme is ago,  
 To ioie schal turn al his wo :

Horstmann, Legendensammlung.

& afterward þan schal he  
 Sitten in þilke selue se  
 þat Lixtbern sat, min angel briht, 565  
 Er pride was in his hert alizt«.   
 Pus seyde Jhesus, þat sitt an heyze,  
 & seþþen in to heuen he steize.  
 Fram þe time þat cas fel  
 Pat curssed Kaim slouht Abel 570  
 Til Adam dyed opon mold,  
 As swete Jhesus Crist wold,  
 Zete lay Abel aboute erpe :  
 Til Jhesu Crist — herd mot he werþe —  
 Bad his angels þat þai scholde 575  
 Biry þe bodis vnder molde.  
 Þe angels al wiþouten chest  
 Dede anon godes hest,  
 I(n)to cloþes þe bodi þai feld.  
 Eue & hir children stode & biheld 580  
 Riht in þilke selue stede,  
 & hadde wonder what þai dede :  
 For þai no hadde ar þan  
 Neuer sen biry no man.  
 Þan seyde an angel, þer he stode, 585  
 To Eue & to al hir brode :  
 »Take zeme hou we do !  
 & her afterward do so :  
 Birieþ alle so þat dyen  
 As ze se wiþ zour eyzen 590  
 Pat we don þis bodis here —  
 Dop ze in þe selue manere« !  
 Þo þe angels had seyde þus,  
 Þai wenten ozain to swete Jhesus,  
 To heuen þer þai formast were, 595  
 & leued Eue & hir children þere.  
 Sex days after Adam was dede,  
 God almihti an angel bede  
 Go tellen Eue, Adames wiif :  
 Þe terme was comen of hir liif. 600  
 Þo Eue wist sche schuld dye,  
 Sche cleped forþ hir progenie,  
 Boþe þe zonger & þe eldre,  
 Hir childer & hir childer childre,  
 & sayde, þat alle mihten here : 605  
 »Þo ich & Adam, mi fere,  
 Breken godes comandment,  
 Anon his wretþe was ysent  
 On ous, & on our progenie :

610 & þerfore merci ȝe schul crie,  
 & boþe bi day & eke bi niȝt  
 Doþ penance bi al ȝour miȝt!  
 & þou, Seþ, for ani þing  
 Ich comand þe on mi blisceing

615 Þat þi fader liif be write,  
 & min also, eueri smite,  
 Fro þe bigining of his liif  
 Þat he was maked, & ich, his wiif,  
 & hou we were filed wiþ sinne,

620 & what sorwe whe han liued inne,  
 & in whiche maner þat þou seye  
 Rediliche wiþ þine eize  
 Pi fader soule to pine sent,  
 For he brak godes comandment.

625 Alle þis loke þat þou write,  
 As wele as þou kanst it dite,  
 Þat þo þat be now ȝong childre  
 Mai it see, & her elder,  
 & oþer þat here after be bore,

630 Hou we han wrouȝt here bifore,  
 Þat þai mowe taken ensaumple of ous  
 & amenden oȝain Jhesus.  
 Þo Eue hadde þus yseyd  
 & hir erand on Seþ yleyd,

635 Sche kneled adoun & bad hir bede,  
 & riȝt in þilke selue stede  
 Þat alle her kin stoden & seyȝe  
 Where, sche dyed biforn her eyȝe.  
 Anon riȝt as Eue was dede,

640 Her children token hem to rede  
 & beren hir þilke selue day  
 Vnto þe stede þer Adam lay,  
 & biried hir in þilke stede  
 Riȝt as þe angels dede

645 Þat biried Adam & Abel:  
 Þerof þai token hede ful wel.  
 & þo sche was in erþe ybrouȝt,  
 Þai were sori in her þouȝt  
 & wopen & made miche wo,

650 Þo Adam & Eue was ago,  
 Boþe an euen & a morwe  
 Þai wopen & made miche sorwe.  
 & at þe four dayes ende  
 Jhesu made an angel wende,

& seyde, þer þai wepen sore:  
 »Doleþ sex days, & na more,  
 Þe seuen day rest of ȝour sorwe,  
 Boþe aneuen & a morwe!

For god þat alle þe world haþ wrouȝt  
 & alle þe world made of nouȝt,  
 As him þouȝt it wald be best,  
 Þe seuen day he toke rest.  
 & anoþer þing witterly:

It bitokneþ þe day of merci:  
 þe seuenday was sononday,  
 & þat day schal be domesday  
 & alle þe soules þat wele haue wrouȝt  
 Þat day schul to rest be brouȝt.

Þo þe angel hadde his erand seyde  
 Þat god almiȝten hadde on him leyde,  
 In to heuen þe way he nam —  
 Þai wist neuer whar he bicam.

Seþ anon riȝt bigan,  
 Of Adam, þat was þe forme man,  
 Al to gider he wrot his liif,  
 As Eue hade beden, Adames wiif.  
 As telleþ þe boke, þat wele wot,  
 In ston alle þe letters he wrot,  
 For fir no water opon mold  
 Neuer greuen it no schold.

Þo Seþ hadde writen Adames liif,  
 & Eues, þat was Adames wiif:  
 Riȝt in þilke selue stede  
 Þer Adam was won to bide his bede,  
 In þilke stede þe bok he leyde —  
 As wisemen er þis han yseyde —  
 Þer Adam was won to biden his bede,  
 & leued it in þilke stede.

& þer it lay alle Noes flode  
 & no hadde nouȝt bot gode.  
 Long after N[o]es flod was go,  
 Salamon þe king com þo,  
 Þat was air of Dauid lond:

& Adames liif þer he fond,  
 & al in ston writen it was,  
 & damagheed non letter þer nas.  
 For alle þat euer Salamon couþe  
 Þink in hert or speke wiþ mouþe,  
 On word he no couþe wite

700 Of alle þat euer was þer write,  
He no coupe o word vnderstond  
þat Seþ hadde writen wiþ his hond.  
& Salamon, þat was wiis,  
Bisouzt þe king of paradys  
705 þat he schuld for his miȝt  
Sende him grace fram heuen lizt  
þat he miȝt haue grace to wite  
What þing weren þere ywrite.

God — ybliscd mot he werþe! —

710 He sent an angel in to erþe,  
þat tauzt Salamon euery smite  
Alle Adames liif ywrite,  
& seyde to Salamon ywis :  
»Here, þer þis writeing is,

715 Riȝt in þis selue stede  
Adam was wont to bid his bede.  
& here þou schalt a temple wirche,  
þat schal be cleped holi chirche;  
þer men schal bid holy bede,

720 As Adam dede in þis stede.  
& Salamon þe king anon  
Lete renen a temple of lime & ston :  
þe first chirche vnder sonne  
þat euer in world was bigonne.

725 Now haue ge herd of Adames liif  
& of Eue, þat was his wiif,  
Whiche liif þai ladden here on mold  
& seþþen diden, as god wold.  
& þo Adam in erþe was ded,

730 For sinne þat com of her sed  
God sent Noes fiod  
& adrenched al þe blod —  
Swich wreche god nam  
Of alle þat of Adam cam —

735 Saue Noe & his wiif,  
þat god hadde graunted liif,  
& his children þat he hadde,  
To schip wiþ him þat he ladde.  
Of Noe seþþen & of his childer

740 We beþ ycomen alto gider.

& seþþen þai leued in swiche sinne  
þat for þe liif þai liueden inne  
Sodom & Gomore, þat wer þo  
Swiþe noble cites tvo,  
Boþe sonken in to helle,  
745 As we here clerkes telle.

& anoþer noble cite,  
þat was yhoten Ninieue,  
Was in þilke selue cas ;  
Bot as þe prophete Jonas  
Bad for hem day & niȝt  
To swete Jhesu ful of miȝt,  
& made boþe king & quene  
& alle þat oþer pople bidene  
In her bedes he made hem wake  
755 & hard penaunce he dede hem take :

& þo þai were to penaunce pilt,  
God forȝaf hem her gilt ;  
þus Ninieue saued was  
þurch bisekeing of Jonas.  
760

Zete after Noes fiod  
Al þat com of Noes blod,  
Weren he neuer so holy man,  
For þe sinne þat Adam bigan  
þer most non in heuen com,  
765 Er god hadde his conseyl nome  
To lizten in þe virgine Marie  
& on þe rode wald dye,  
For to biggen ous alle fre —  
Yherd & heyed mot he be!  
770

Now haue ge herd of swete Jhesus,  
As þe bok telleþ ous,  
Of þe world hou it bigan  
& hou he made of mold man.

Jhesu þat was nomen wiþ wrong  
775 & þoled mani paines strong  
Among þe Jewes, þat wer felle,  
To bring Adam out of helle :  
Zif ous grace for to winne  
þe ioie þat Adam now is inne.  
780

V. 732) blod st. brod?

### 3. Magdalena.

a) aus Ms. Laud 108, fol. 190.

- SLeize men and egleche, : and of redes wise and bolde,  
 Lustniez nouþe to mi speche, : wise and vnwise, zongue and olde:  
 No þing ich eov nelle rede ne teche : of none wichche ne of none scolde,  
 Bote of a lif þat may beo leche : to sunfule men of herte colde.
- 5 Ich nelle eov noþer rede ne rime : of kyng ne of eorl, of knyght ne of swein,  
 Ake of a womman ichchulle ov telle : þat was sunful and forlein :  
 A swyþe fol wumman heo bicam, : and þoruþ godes grace heo was ibrouzht azeyn,  
 And nouþe heo is to Crist icome, : þe fayre Marie Maudeleyn.  
 Of hire ichulle zeou telle nouþe : al hou and zware heo was ibore,
- 10 Zif ze to me wullez iheore : and habben of god þonk þare fore.  
 Þis word Marie so is brigh(t)nesse : and bitokne þe steor of þe se,  
 And soruwe also and biturnesse, : ase þe bok tellez me ;  
 For zwane a man fielez in is heorte : þat he hauez muche misdo,  
 And him þare fore biguynnez to smeorte, : þat is to him bitur and wo,
- 15 He mourmez and he sikez ofte : : Þis ilke Marie fierde also,  
 Þat þing þat was hire leof and softe : was sethþe hire fulle fo.  
 In þe Castel of Magdale : þis faire wumman was ibore :  
 Heo was icleoped in propre name : þe Maudeleyn riht þarefore.  
 To speken of hire ich am wel fous, : and it likez me ful murie.
- 20 Ire fader was hoten Sire Titus, : and hire moder Dame Euchirie,  
 Hire broþur was cleoped Lazarus, : and Martha was hire soster :  
 Heo was debonere and pitiuous : and heo was a seli foster.  
 Heore fader and heore moder boþe : comen of riche kunne,  
 Of bolde kyngs and of quienes, : men of muchele wunne :
- 25 Of castles and of tounes, : of londes and of þeodes,  
 Of halles and of boures, : of palefreizes and of stedes ;  
 Large huy weren of heore metes : to heom þat hadden neoðe,  
 To men goinde and eke sittinde, : þat heore bonene wolden heom beode.  
 Wyse men and sleyze : oueral huy weren itolde.
- 30 Þo þat huy scholden deize, : and so huy weren iholde :  
 Heore londes and heore leodes : huy delden alle a-þreo,

V. 11) Ms. brizhnesse. bitokne st. bitokneth. 19) fous, 189, 457 vouse, = ready.

20) Ms. Ire st. hire. 24) wunne winne = wealth.

- Tounes and heore þeodes, : heore guod and heore feo,  
 To feoffen heore children : þarewiz echon,  
 For huy ne scholden nouzt striue : zwane huy heom weren atgon.
- 35 Wel sone þere aftur, : þo huy nede scholde,  
 Deiden fader and moder, : ase Jesu Crist it wolde.  
 Bi heom men duden sone : ase huy ougten to done;  
 And to heore longue home : brougten heom ful sone.  
 Jesu Crist of heouene : of heom habbe merci
- 40 And for is names seouene : fram helle heom waraunti!  
 Huy dizhten heore londes : among heom alle þreo,  
 And with heore hondene delden : heore gold and heore feo :  
 To Marie bilefde : þe castel Magdale,  
 Þarefore Maudeleyne : formest icleooped was heo ;
- 45 Lazarus hadde þat haluendel : of al Jerusalem,  
 Of wodes and fieldes and of sart (!) : al mest to Bedlehem ;  
 Martha was ifeoffed : with þe Betanie  
 And also with Genezarex, : bote þe bok us lie.  
 Marie heo ne tolde nouzt : bote al of hire pruyde,
- 50 Ake þaron was al hire þouht, : and faire hire to schruyde,  
 And sethþe for to walke aboute : to don hire flechses wille,  
 To gon and eorne feor and neor, : boþe loude and stille ;  
 For soþe, heo was riche inough, : and so heo moste nede :  
 Manie riche men hire leiþen bi : and zeuen hire gret mede.
- 55 Lazarus spendede al is þouht : opon his chiualerie,  
 Of oþur þingus ne tok he no zeme, : ne to housebondrie.  
 Þe selie Martha, þat oþur suster, : heo was of redes guode,  
 Ase þei heo and hire soster : neren nouzt of one blode.  
 Martha nam hire broþur lond : and hire sustres also,
- 60 And dude heom teolien wel inouz, : ase wys man scholde do ;  
 Þarewith heo fedde alle heore men, : and cloþede heom also,  
 Pouere men and wummen, : þat weren neodfole and in wo.  
 So fair womman nas þare non : in none kunnes londe  
 Ase Marie was of bodie, : and of fote and honde ;
- 65 So more fairere þat heo bicam, : þe more of hire was prys :  
 Þe more fol womman heo wax : and sunful and unwys.  
 Hire rihte name Marie : oueral heo les þarefore,  
 Sunfole wumman men cleoopen hire : bihinde hire and bifore.  
 Þo þis wumman hadde iheard : þat hire name was ilore,
- 70 Þat heo was so bigyled and bicherd, : wo was hire þarefore ;  
 Þo men hire cleoopen sunfule : and lieten hire rihte name,  
 Heo wax kareful and dreori of þouht : and gan sore to schame.  
 Þo nolde heo nomore : bifore þe riche men come ;  
 In to hire castel for sorewe : heo hauez hire inome,

V. 33) wiz = with, z für th ist häufig im Ms. Laud 108. V. 44 steht im Ms. hinter dem vorigen Verse, wie 269. 65) Ms. pris mit übergeschr. y. 70) bicherd, auch 440, = deceived. 71) e in lieten übergeschr.

- For to ore louerd cam and prechede : oueral in þat londe.  
75 Martha hire suster ofte bifore opbraid : hire schame and hire schonde  
And chidde hire ful ofte : for hire lecherie,  
Boþe fastinde and eke ful, : þat vnneþe he miȝhte it drie.  
A man of þat contreye : þat heizhte Symond leperous,  
Also þe bok us tellez, : bad ore louerd to is hous,  
80 And is deciples tweolue : with him, to þe mete,  
For he ne miȝhte nouȝt him sulf : fram heom alle etc.  
Marie þis iheorde : and þarof was ful glad,  
A smeorieles to greiþi : þarto he was ful rad,  
Heo wende to Symundes hous, : þat noman hire ne bad,  
85 To ore louerd Jesu Crist; : and ful sore heo was of-drad,  
For þat he was so sunful, : bifore ore louerd to come,  
Careful heo was and sore aferd : forto beon inome,  
Heo ne dorste ore louerd repie nouȝt : bihinde ne bifore,  
Ne noman hire nolde cleopie, : and þat hire grefde sore.  
90 Þo ore louerd was isete : in Symundes house þere  
And his apostles to þe mete, : þat with him þo were,  
Ore louerd sat and þouȝhte mucche, : ake bote luyte he ne eet.  
Marie þat was so sunful : heo crep down to is fiet,  
Heo custe is fiet and wusch also : with hire wete teres,  
95 And wipeðe heom afturward : with hire zeoluwe heres,  
Out of hire boxe heo nam : oynement ful guod  
And smeorede ore louerdes heued : with ful blisful mod.  
Judas was þare biside and smulde hit, : and þarefore he was neizh wod,  
Þat swote smul him culde neizh : and gremede is sorie blod,  
100 And bad don up þat riche þing : þat heo ore louerd gan with smeore;  
To spene it so in wasting, : he seide, it was gret lure,  
And seide : »it mai beon isold ful deore, : to bugge wiþ muchel mete,  
Pouere men þarewiþ to freueri : of drunch and of mete«.  
Þo saide ore louerd to Judas : »lat þou þis wumman beo!  
105 Ful guod weork it was and is : þat heo wurchez in me;  
For ai schulle ȝe pouere wiþ eov habbe, : and so ne worth eov me.  
Þi toungue mostȝ bien ischaue, : to speche heo is to freo«.  
Symund leprous iheorde þis; : he þouȝhte wel manifold  
Þat, ȝif þes profete were also wys : ase he is fore itold,  
110 He nolde soffri þis fole wumman : his bodi enes to reppe,  
For no weork þat heo can do : toward him enes steppe.  
Ore louerd wuste is lufere þouȝht, : ake þarof stod him non eyze:  
»Symund, þou þenchest mucche for nouȝt, : sumping ichulle þe seize«.  
»Maister, seye, seide Symound, : »ich it bidde þe!  
115 For þou noldest for no þing : segge onriȝt to me«.  
»An vsurer was ȝwilene : þat hadde dettores tweyne,

V. 77) he = heo, wie 86, 158, 542. 88) repie, 110 reppe, = touch. 92) eet aus eat corrig. 103) st. of drunch and of mete ist am Rande nebengeschr. : to drinke and to ete, um den identischen Reim zu vermeiden.



- Pat swyþe longue ȝwyle : dette him scholden beyne :  
 Pat on him scholde fifti panes : and twenti þarto,  
 Pat oþur him scholde of dette : fifti panewes also.
- 120 And noþur of heom nadde : ȝwareof þe dette forto ȝelde.  
 Huy ȝolden, þo he it creuede, : ase þe bok us telde(!).  
 Ȝweþur of heom tweine : cudde him more loue þo?  
 »Maister, he þat more ȝaf, : me þinche, so mote i go».
- »For soþe, Symund leperous, : þou hauest idemed aright.
- 125 For sethþe ich cam into þin hous, : þou ne custest me no-wiȝt,  
 Ne þou ne wusche nouȝt mine fiet : with watur ne with teres,  
 Ne þou ne wypedest heom nouȝt ȝuyt : with cloþe no with heres,  
 Min heued on none halue : with no manere oynement  
 Ne smeordest, with none salue : ne with no piement ;
- 130 Sethþe ich cam in to þin hous, : þis wumman nolde blinne  
 Mine fiet to wasche and cusse : withouten and withinne,  
 And to wipen heom sethþe afturward : with hire faire here,  
 Min heued also to smeorien : with riche oynement and dere.  
 »Op aris, þou wumman, : þine sunnes þe beoth forȝyne!
- 135 Also ich nouþe can and may, : of me þou art ischriues.  
 Marie þe Maudeleyne : ore swete louerd hire schrof,  
 Swete Jesu Crist out of hire : seue deuylene he drof.  
 Ore louerd makede hire is procuratour, : his leof and is hostesse ;  
 Heo louede him with gret honour : in pays and in destresse.
- 140 Martha hire suster was ful sik, : and so heo hadde ibeo ful ȝore,  
 At hire bi hinde heo hadde ibled : seuen ȝer and more ;  
 Heo ne miȝhte for noþing : no leche-craft afongue,  
 Are ore louerd, heouene king, : among heom þare gan ȝongue,  
 And ȝaf hire is swete blessingue : and helde hire of hire sore
- 145 And bad hire beon hol and sound ; : and so heo was euereft-more.  
 Heore beire broþur Lazarus : was swyþe sikel a man.  
 Jesu hereborewede at heore hous, : ȝwane he bi heom cam,  
 And his apostles alle, : ȝwane huy þare forth come :  
 Heore in huy gonne cleopie : an ase heore owene it nome ;
- 150 Al swuch ase þare inne was : huy eten and huy drounke —  
 Men habbez ofte note of þing : þat luytel it habbut swounke.  
 Þo Jesu hadde þare ibeo : ase longue ase he wolde,  
 He wente to an oþur contreye, : for men iseon him scholde.  
 Marie he ȝaf is blessingue : and Martha and Lazarus,
- 155 Mucþele and luttel, elde and ȝongue, : þat woneden in heore hous.  
 Aftur þat he was iwend, : Marie was egleche :  
 Crist hire hauede aboute isent : to sarmoni and to preche ;  
 To sunfole men he was ful rad : to wissi and to teche,  
 And to sike men heo wa(s) ful glad : to beon heore soule leche,

V. 117) n in beyne übergeschr. 127) s in heres ist von and. Hand angesetzt. 129) Ms. smeredest smeordest, doppelt. 130) Ms. wumnan. 142) craft ist am Rande zugesetzt. 146) a übergeschr. 149) an = and. 159) Ms. wa st. was.

- 160 Mani on to cristinedom : heo broughte, and out of sunne,  
 Fram lecherie and horedom, : þoru schrift, to joye and alle wunne.  
 Aftur ore louerdes passionē : in þe þrittenþe zere  
 Giwes weren proute and grimme, : olme and of luþere chere :  
 Seint Steuene to deþe huy stenden, : þat was ore louerd ful deore,  
 165 And manie men huy flemden : þat Cristes limes were.  
 Non apostle ne moste liue : in giwene londe,  
 Alle huy weren of londe idriue : with wrathþe and nyþe and onde.  
 Seint Maximus was þo : with godes apostles bicomē;  
 Sixti ant ten deciples : togadere heom hadden inome;  
 170 Marie þe Maudeleyne : and hire broþur Lazarus  
 And heore suster Martha : and þe bischop Maximus,  
 Mani mo of cristine men, : wel mo þane i can nemne,  
 Weren ihote fleme, : and some to quelle and brenne.  
 Huy weren in a schip ipult : withouten ster and ore,  
 175 Þat huy scholden beon furfaren : and ne libben nomore;  
 Pare nas noþur ido with heom : noþur watur ne bred,  
 For huy scholden of-hongrede beon : and sone þare-afturward ded.  
 Huy schypeden in þe salte se, : ase Jesu Crist it wolde,  
 Forto þat tyme scholde beo : þat huy ariui scholde.  
 180 To Marcile þe wynd heom drof, : a gret name-couth cite.  
 Euerech of heom oþur schrof, : are huy comen out of þe se.  
 Huy ne founden þare no freond : þat wolde heom hereboruwe,  
 Cristine man ne no giv, : an eue noþur a moruwe,  
 Ne zyuen heom mete ne drinke noþur : ne lissen heore soruwe,  
 185 Ne noman, for loue ne for swunch : þat huy mizhten of bugge ne borewe.  
 In one olde porche : huy stunten al þat nyght,  
 Withoute light of torche, : withoute fuyr and candle bright :  
 Þe porche was an old hous, : of olde weorke iwrouzt;  
 Pudere in huy weren alle wel vouse : þat of þe se weren ibrouzt,  
 190 For huy nusten elle-ȝware : þat huy stunte mizhte,  
 Bote huy hadde gre(t) schame and teone, : and giwes with heom to fizhte.  
 Pare huy duelden al þat nyght : forto it was day a moruwe.  
 Þe sarasins heom boden fizht, : to echen heore soruwe.  
 Alle þe men þat fram þe se : þuder weren icome,  
 195 Huy nusten ȝwodere huy mizhte fleo; : forþi huy weren inome.  
 Huy weren ihote ope lyf and lime : Jesu Crist fursake,  
 And, with þretningue and with strif, : to heore false godus take.  
 Þe Marie Maudeleine : heo saizþ þat folk arise,  
 Riche and pouere, knyght and sweyn, : to don þat sacrefise :  
 200 Heo was anuyd and of-dradd, : þat hire bigan to grise;  
 To speken of god heo was ful rad, : and so dude on hire wise.  
 Op heo stod with wordes bolde, : with bright neb and glade chere,  
 And seide : »herkniez to me, ȝunge and elde, : þat wullez beon Cristes:

V. 163) olme, altn. olms = furious. 175) furfaren st. spilt. 188) Ms. hold mit wegpunctirtem h. 190) elle st. elles. 191) Ms. gre st. gret. 203) Das Reimwort fehlt.

- Ne bilieuez nouzht opon Mahun, : ne on Teruagaunt, is fere,  
 205 For huy beoth boþe deue and doumbe : and huy ne mouwen iseo ne ihere,  
 Ne huy ne mouwen eov helpe nought : of none kunnes þingue,  
 Pei men of heom zelpen ouzt, : ne no guod to eu bringue :  
 For huy bez doumbe and deue, : crokede and eke blinde,  
 Heore mizhte is fallen to grounde : bifören and bihinde.  
 210 Ake ze schulle lieuen on Jesu Crist, : oure heizē heouene kyng,  
 Þat al þis worldes maister is, : withoute ani ending,  
 For he may don is wille : of euerече cunnes þing  
 Þat ze wilniez with rihte : and withouten suneguyng;  
 He is withoute þe biguyningue : and he is withouten ende,  
 215 Withoute fuyþe and suneguyng, : so corteys and so hende .  
 Þat al þing þat man with skile him biddez : he wole him zyue and sende,  
 To man þat goth and eke rit, : þat wole to him wende;  
 He is wuryte of alle þing, : he makede heouene and helle,  
 Ne may no kayser ne no kyng : his vertues alle telle;  
 220 Þe man þat him seruez wel : ne may him no feond cwelle,  
 Ake huy þat wullez azein him fihte : to grounde he wole heom felle;  
 He makede day and eke nyzht, : steorrene and sonne and mone;  
 Þe man þat trewe is and louez him arigt : he wole graunti him is bone,  
 And þat he biddez him with treouþe : he it grauntez him ful sone,  
 225 He helpez boþe king and knyght, : þe pouere alle mididone.  
 A riche prince of sarazins : þudere was icome,  
 With him is wyf and his mayne : þat with him he hadde inome.  
 To Maries prechingue : he lustnede ful sone;  
 For þat heo was so fair a þing, : to hire huy token guod gome.  
 230 Þe sarazins onvele : weren fulle of nyþe and hete.  
 Þo it was time of mele, : huy wenden to heore mete;  
 Þo huy comen hom vnsele : and þarto weren isete,  
 Cristes men to delen guod : ful clene huy hadden forzete.  
 Þare weren of cristine men : mo þane sixti and tene;  
 235 Noman nadde reuþe of heom, : and þat was þare isene :  
 Huy weren witoute mete and drunch, : in gret hongur and in teone,  
 Ne huy ne duden no weork ne swunch, : ne noþing men nolde heom lene.  
 Hit was in one nyzhte : aftur þe þridde day,  
 Þat þis riche princes wif : in hire bedde lay :  
 240 Þare cam Marie Maudeleyne : and biforen hire heo stod :  
 »Dame, me þincez þou art vnhende; : for þou hast muche guod,  
 Of þe ich habbe gret feorlich : and muche me þincez wunder  
 þat þou last Jesu Cristes folk : þus steorue for hungur;  
 Bote gif þou oþur þi louerd : lissi heore kare,  
 245 Wite ze midiwisse : sorewe eou schal beon ful zare :  
 Swuch a fierd schal opon eov come : þat schal eov so furfare  
 And aquellen eou and eouwer folk, : huy nellez eov noþing spare«.

V. 216) biddez st. bit. 218) Ms. wuryte st. wuyrte. 220) Ms. urspr. dwelle, in cwelle corrig.

- Pis riche princes wif þis word : nolde hire louerd nouzht telle —  
 For soþe, heo was puȳrliche vnwys, : in sawe and in spelle.
- 250 Þe oþur nyzht þe Maudeleyne : eftsone zeode hire to  
 And spak to hire wel stuȳrneliche, : and þe þridde nyht also ;  
 And ȳzt heo nolde hire erinde : to hire louerd do.
- Marie cam þe feorþe nyzht : and bifore þe prince heo stod :  
 »Slepestou, tyraunt, þou deueles knyzt, : of Sathanases blod ?
- 255 Þi wif, þe naddre, heo is amad, : ich holde hire puȳr wod :  
 Heo nolde þe telle þat ich bad, : for vuele ne for guod.
- Þou hauest mete and drunch inovz : and luytel oþur care,  
 And soffrest Cristes men with wouzh : for hungur þus fursare !  
 Bote þou amendi heore stat sone, : þe is sorewe al ȳare :
- 260 Þare schal so strong folk come þe aȳein : þat wollez þe luytel spare,  
 With sweord and spere huy schullen þe sle : and al þi folk fursare».
- Þe Maudeleyne zeode fram him : and liet him ligge þare.  
 Þe quiene awok and sizhte sore : and tolde hire louerd so ;  
 Þo þouzhte him þat he iwarned was : þreo nyzhtes and mo.
- 265 Heo tolde him þat hire was iseid : and also ihote to do  
 Feden Jesu Cristes men : and lissi heom of heore wo,  
 Oþur heom scholde sorewe inovz : and kare comen heom to.
- Þo seide þe prince : »Dame, ȳwat schulle we do  
 Of þisse opene warningue : þat is icome us to ?«
- 270 »Betere is þat we Cristes men : swyþe wel heom fiede and schruyde,  
 Þene we tellen luyte of heom : in vilte oþur in pruyde».
- Huy token Jesu Cristes men : and ladden hom to heore inne ;  
 Al þat heom was neod huy founden heom : with loue and alle wunne.  
 Þe Maudeleyne heom radde wel : to witten heom fram sunne,
- 275 So þat heom ne þorte neuere drede : of Sathanases kunne.
- Opon a day heo bigan : godes word forto preche  
 And of godes lawe, with gret wit, : ase heo þar mizhte a-reche ;  
 To leden heore lyf in guod fey : alle heo gan heom teche,  
 And forto louie god and don away : wrathþe and onde and wreche.
- 280 Þe prince saide þo to hire : with egleche wordes and bolde :  
 »Might þou proui with treuþe, : þat þou prechest may beo wel iholde ?«
- Þe Maudeleyne seide : »ȳe, : ich am redi eow to teche,  
 Bi ore maistres conseile : and mid is holie speche  
 Þat is seinte Petre of Rome, : hov ȳe schullen on take
- 285 Þe blisse of heouene for to afongue : and þe feondes lore forsake».
- Þo seide þe prince anon : and is wyf also :  
 »We beoz boþe redie anon : þine wille forto do,  
 So ase þi louerd is : of so muchel mizhte  
 Þat he may, ȳwane he wole, : at is wille alle þingus dizhte :
- 290 Bide þine louerd, heoue king, : þat is us alle aboue,  
 So ase he may don alle þing, : and also for is moder loue,

V. 260) Ms. stronk st. strong. 265) Ms. said in seid corr., wie 281. V. 268 u. 9 sind im Ms. ein Vers. 272) hom st. heom. 290) heoue, auch 437. 575.

- And for þine bisechingue, : þat he gyue a child þat beo a sone :  
 And at þane forewarde : we wollez with eov wone,  
 Ore kinedom also forth with us : his owene we wollez bicomē,  
 295 And we wollez gelden azein to is men : þat we heom habbez binome«.  
 Þo seide Marie þe Maudeleine : : »þat nelle ich nouȝt bileue,  
 A preiere to mi louerd to make : nele me noþing greue.  
 »Ich bidde þe, swete Jesu Crist, : þat makedest sonne and mone,  
 Þat þou þis prince siende a child, : and þat it beo a sone«.  
 300 Heo bad with guode heorte and milde. : heo was iheard ful sone :  
 Þat ilke nyȝt huy geten a child, : ase god heom ȝaf grace to done.  
 Þo þe prince wuste : þat is quiene was with childe,  
 Anon riȝt toward Jesu Crist : he wax meoke and milde.  
 Huy leten heore vuele dedes : þat weren so wikke and wilde,  
 305 And aftur godes dedes : huy wrouȝten a gonne buylde.  
 Þo swor þe prince and seide : »bi heued min, : wiende ichulle to Rome  
 And bicomē a pilegrim : and don aftur þe holie dome,  
 And with seint Petur ichulle speke : and don aftur is redes,  
 Ȝif it is so ase Marie seiz : of Jesu Cristes dedes;  
 310 And ȝif þat ich him finde : at þe court of Rome,  
 Of him ichulle vnderfongue : fullouht and cristindome«.  
 Þo seide þe lauedi : »ichulle wiende with þe,  
 And, þare þou art icristned, : ichulle also beo ;  
 And ȝwane þou comest hidere azein, : ich may come with þe«.  
 315 Þo seide þe prince leizinde : to is wif agame :  
 »And beo noupe ase þou seist, : mi leoue swete dame,  
 Bote in schipe wexez ofte soruwe, : peril and teone and grame ;  
 And þou art noupe with childe, : couth is þat guode fame :  
 In þe se þou mizhtest : ful sone hente schame —  
 320 Ȝyt hadde ich leouere ich were ihuld, : and euere to ligge lame.  
 Ake bilef þou athom and reste þe wel, : and ȝem alle ore þingues !  
 At mine azein-come god siende me : of þe guode tiþingues !«  
 Þo spak þe lauedi, þe quiene, : and feol adoun to is fote :  
 »Leue louerd, þou let beo þat, : and graunte me þat ich mote !  
 325 Þis ilke sorewe wole me aslen, : bote þou do me bote«.  
 Ȝeot seide þe leuedi, : and weop wel swiþe sore,  
 Deolful and dreori heo ful adoun, : and seide ofte : »sire, þin ore !  
 Hov mizhte ich libbe and beon glad : bote we to gadere wore ?  
 We loueden us so ȝoungue, : and noupe we beoth sumdel hore«.  
 330 So longue and ȝeorne þis lauedi bad : hire louerd þat was so hende  
 Þat he hire grauntede, and was ful glad, : with him forto wiende.  
 For neodfole bisokne : of heom and heore men  
 Þe holie blessingue with hire hond : Marie makede on heom,  
 For no wickede gost : bi þe weye ne scholde hem derie,  
 335 Þe holie rode tokningue : fram seoruwe heom scholde werie.

V. 297) Ms. no þinging. 305) a st. an, and. 328) Ms. were, in wore corr. 331) hire aus him corr.

- þe Marie heo mauden wardein : of heom and of heore schipe,  
 Þe swete holie Maudeleyne, : in Cristes wurthschipe,  
 For heo was þe kinge of heouene : leof and deore and queme,  
 And bitoken hire ech-del : to witien and to zeme.
- 340 Huy nomen with heom into heoré schip : bred inoꝝ and wyn,  
 Venesun of heort and hynd : and of wilde swyn,  
 Huy nomen with heom in heore schip : al þat hem was leof,  
 Gies and hennes, crannes and swannes, : and porc, motoun and beof;  
 For huy scholden passi : þe grickische se,
- 345 And for þat huy nusten hou longue : huy scholden þare-inne be.  
 Huy drowen op seil and ore : and schipeden anon right,  
 Alle, þe lasse and þe more, : eorl, baroun and knyght.  
 Huy nadden bote seue nyzt : iseiled in þat flod,  
 Þat huy neren sore of-dradde : : þe se wax stuyrne and wod.
- 350 Þe se bigan to flowen, : and þe waves forto arise :  
 Some bigonne to swounen, : and heore heortene sore agrise.  
 Þe se bigan to ebbi, : and þe wynd ful stuyrne to blowe.  
 Ase þe quiene on hire bedde lay, : hire token ful stronge prowes,  
 Heo swounede ful ilomeliche : and harde pinede þarefore,
- 355 So forto þat hire zounge sone : were of hure ibore.  
 Þo þat child ibore was, : þe moder bigan to deye.  
 Þat folk gradde allas allas, : and weopen with heore eye.  
 Þo þe leuedi was ded, : aftur þat þet child was ibore,  
 Huy ne mizhten it bileue : to make deol þare fore.
- 360 Þat child wolde souke, : and it nuste zwam,  
 Þare nas no milk aboute, : ne no mielch wumman.  
 »Allas«, quath þe prince, : »þat ich euere was ibore !  
 Wo is me for þis zunge child, : and for mi quien þat ich habbe ilore !  
 And nouþe it mot nede deye, : for souke ne hath i(t) non,
- 365 Ne i not in none halue : zwat me is best to donæ.  
 Þe schipmen hieten with stuyrne mod : þat men ne schulden nouzt spare  
 Þe dede quien to casten in þat flod, : oþur elles huy mosten furfare :  
 »Þe zwyle þat bodi is here with us, : þe stormes beoth so kete,  
 To quellen us huy þenchez, : and þat huy nellez lete«.
- 370 Huy nomen up þad dede bodi, : in to þe se forto caste.  
 »Abidez zuyte and herkniez me !« : þe prince gradde faste,  
 »Zif ze nellez for mi loue it lete, : ne for loue of mi wif,  
 Spariez for mi luytel sone, : so þat he mouwe habbe is lyf :  
 For zif is moder mouwe zuyt : of hire suoweningue awake,
- 375 Þanne may mi luytel sone : to hire tete take«.  
 Huy lokeden heom beside : and seizen an heizh hurst  
 Swiþe feor in þe se, : and þe prince it isaiz furst.  
 Him þouzte þat wel more wisdom : to þe bodie it were  
 To burien it opon þet heize hurst, : þane fisches it eten þere.
- 380 Þo huy comen þudere, : huy ne mizhten make no put :  
 Þe hurst was al of harde stone, : ech faste in oþur iknut.  
 V. 364) Ms. i non st. it non. 370) þad st. þat.

- Huy nomen þe quiene and hire child : and wounde in a mantel,  
 And leide opon þe heize hurste : in a grene cantel;  
 Huy leiden þat childe's mouth : to þe moder tete.
- 385 Þo þe prince þat isaizh, : with wepingue is neb he gan wete.  
 With gret deol þe quiene and hire child : þare huy gonne lete  
 Opon þet hurst þat was so heizh : and hard and wilde and kete.  
 Þe prince wep and wende forth : with his schip in þe se.  
 »Marie Maudeleyne«, quath þe prince, »alas, : þat euere kneu ich þe!
- 390 To don þis pelrimage : ȝwy raddest þou me?  
 Þov bede þi god a bone : þat mi wif with childe scholde be :  
 And nouþe is ded þus sone : boþe hire child and heo.  
 Al mi lond and al mi þing : ich habbe itake þe  
 To witen and to wardi; : ȝwi schal it þanne þus be?
- 395 Mi wif and mi ȝungue child, : Marie, ich bitake  
 To Jhesu Crist, þi owene louerd, : þat alle þing of nouȝt gan make,  
 Þat, ȝif he is so corteys and mightful : ase þou seidest to me,  
 He saue mi wif and mi child, : furfare þat ich ne be«.  
 To his schyp he wende, : and so forz in þe se.
- 400 God hem to Rome sende, : for þudere wolden he.  
 Sainte Petur wuste wel : þat þe prince cam;  
 With milde mod and fair compaygnie : azeines him he nam.  
 Petur axede him fram ȝwanne he cam, : and ȝwodere he wiende wolde.  
 »To Rome« he seide, »þen wey ich take : and speke with þe ischolde«.
- 405 He tolde of Marie Maudeleyne, : hou he to hire cam,  
 And hou he Cristus sixti men : and tene to him nam,  
 He tolde him of is child, : he tolde him of is wif,  
 Hov he with milde heorte : for heom þolede strif.  
 Sainte Petur creoysede him : opon is riȝht scholder,
- 410 Of þat Marie hauede iseid : he hauede game and wonder,  
 And seide : »prince, welcome þou be, : and þine kniȝtes alle!  
 Pays and grace with þe beo, : and joye þe mote on falle  
 In bour and in halle, : in field and in toun also,  
 In castel noþur in boure : ne worþe þe neuere wo,
- 415 In watur and in londe : and in alle stude  
 God þe fram harme schilde, : and þat ich habbe i bede.  
 Þey wif slepe nouþe : and þi sone him reste;  
 Loke þat þou ne weope nouȝt for hem : ne make deol ne cheste!  
 Mi louerd is swiþe miȝthful, : he wole don is wille,
- 420 And he is also quoynte and sley : boþe loude and stille,  
 He can ȝyuen and binimen, : borewi and eke ȝielde  
 For soruwe blisse, ȝwane his wille is, : in toun, in watere, in field;  
 Ȝwane he is wroth, he doth wreche, : ake þat fallez ful siele;  
 Ake of(te) gret fuyr and eke stuyrne : wext of a luytel sielede«.
- 425 Petur ladde þene riche man : azein to Jerusalem,  
 And fro þannes þene wey he man : with him to Bedlehem,  
 V. 387) t in þet übergeschr. 388) with = to. 404) Ms. icholde mit übergeschr. s.  
 406) vgl. 169, 234. 417) þey st. þy. 424) Ms. of st. ofte.

- Fram þannes to þe flym Jordan, : an long bi þe strem —  
 I segge it ase ich ov telle can, : in boke and nougth in drem.  
 He schewede him Caluarie, : þare god was don on rode,  
 430 His fiet and is hondene : al hou huy ronnen on blode,  
 He tolde him of þe þornes : þat on his heued stode,  
 And of þe nailes þat in is fiet : and in his hondene wode,  
 And zet he tolde him of þe spere : þat to þe heorte him stong,  
 And hou he an heigh opon þe rode : deide with muche wrong,  
 435 Hou he into helle cam : with Sathanas to fighte,  
 And is folk þat þare-inne was : hou he it gan out dighte,  
 Hou he aros, and to heoue steuz : to is fader sete  
 And sat him þare-inne, for he was gleuz, : and was him swyþe imete.  
 Po þe prince hadde iheord : seint Peteres lore,  
 440 He carede laste he were bicherd, : for he hadde ibeo þare so zore;  
 He hadde ileorned swiþe wel : al clanliche his bileue,  
 His oures and is sauter ech-del. : þo seide he : »god it zeue  
 Pat ich were sone : in mine owene contreye,  
 And al mi folk with flechs and blod, : riht ase ich wolde, seize !«  
 445 Seint Petur he bad par charite : cristni him anon  
 And al is oþur mayne, : and laten heom wende hom  
 And þanne hebben guod day, : »and zif us þine blessingue !  
 We wollez so blieue so we mouwen : don us to schipijngue«.  
 »Pou schalt withouten cristindom : wienden into þine londe —  
 450 Ne drede þe nougth, for þou might it don : withoute schame and schonde !  
 Pe Maudeleyne schal beon with þe : and to þe heo schal fongue,  
 Lazarus and Martha, al þre : bi þe huy schullen stonde;  
 Þare þou schalt icristned beo : þoru Jesu Cristes sonde,  
 And muche folk also of þine contreye — : ne þinche þe nougt to longue !  
 455 An holi man schal cristni eov, : þe bischop Maximus,  
 þat can is mester don swiþe wel : in Jesu Cristus hous,  
 He wole beo zep and eke rad, : sley and eke vous,  
 To cristni manie he wole beo glad : to is louerd Jesus —  
 He were a fol and unwis : þat ne were of glad and bliþe«.  
 460 Pe prince tok leue of seint Petur : and þonkede him fale siþe.  
 Pe prince saide : »holie fader, : haue nov wel guod day !  
 Ichulle wienden hamward : so blieue so ich may«.  
 He dude him into þe salte flod. : his schip bigan to go,  
 So blieue, for þe wind was guod, : a(s) swaluwe swift oþur flo.  
 465 Withinne þe seuennightte : þudere he was icome  
 Þare he azein is wille bilefde : is wif and is sone.  
 Huy iseigen bi þe stronde : a luytel child gon pleye  
 With publes on is honde : bifore hem in þe weye.  
 Pe prince stap out of þe schipe, : of hem alle he was þe furste,  
 470 Opon þe stronde he zaf a lupe, : he hizede him to þe hurste.  
 Pat child was swiþe sore of-drad, : þo þe prince cam,  
 To his moder he was wel rad : and aboute þe necke hire nam.



- Pe leuedi lai wel stille and slep : opon a grene cantel,  
 Pat child for fere orn to hire : and crep under hire mantel.  
 475 Po saide pat child : »hiderward : a þing, me þoughte, i saiz come,  
 Of him ich am ful sore adrad : laste we beon inome».  
 »Beo stille, mi sone, mi leoue child! : he is mi worldes fiere.  
 For gladnesse wepe he wole : þat us findez here».
- Pe prince cam and fond hire þer : ligginde on þe hurste,  
 480 Pare ase he bilefde hire er, : and þat chil sek hire breste.  
 For joye he weop and sat on is knen : and heold up his honde :  
 »Pat ich euere moste þis iseo, : ich þonki ore louerdes sonde.  
 A, swete Marie Maudeleine, : þat me wolde nou right þinche murie  
 Mighte þis wumman quikie azein, : and liuen and hire stier».
- 485 Po he hadde þat word iseid, : his wif bigan to wake,  
 Of a swume heo schok and braid, : and sone bigan awake;  
 And (seide) : »þe hende Marie Maudeleyne : heo hath iziue me space,  
 Fram deþe to liue heo haeuz me ibrougt : þoru hire louerdes grace,  
 Heo haeuz ifed me and mi sone : and idon us alle guode;
- 490 To seggen it þe zwi scholde ich schone? : þat zelde hire þe rode!  
 Heo haeuz ibeon min hou(s)wif, : mi mayde and mi norice,  
 And bōte ich þe (seide) hou heo heold mi lif, : for soþe, ich were nice.  
 Al þat seint Petur hath : sethþe ischewed þe  
 Pe swete Marie Maudeleyne : it haeuz ischewed me :
- 495 Heo me haeuz on hire hond ilad : ouer þe salte strem  
 And setþe forþere-more : to Jerusalem,  
 And setþe heo me ladde : Bedlehem for to seo,  
 Pudere ase seint Petur : bifore ladde þe,  
 And sethþe to þe flum Jordan : heo ladde me ful raþe,
- 500 Withoute harme and sight of man : and withoute schame and scaþe,  
 And oueral heo me ladde, : mi louerd, þare þou were;  
 And, for þou scholdest joyful beo, : nouþe right heo brouzhte me here».
- Quath þe prince : »ich þonki god almighiti : þat ich eov habbe aliue.  
 Arisez boþe, zif ze mouwen, : and go we to schipe ful blue!»
- 505 Huy duden heom to þe watere : and schipeden alle anon,  
 Pe wynd was blowinde swiþe wel, : and heore schip bigan to gon.  
 Huy gonne to seili swiþe : in þat salte fom,  
 And hizeden heom ful blue, : þat huy weren at hom.  
 Withinne a quartron of þe zere : huy comen to Marcillie.
- 510 Mani men of feor and ner : of heom gonne speke and spilie,  
 Manie hem hadden togadere inome, : eorl, baron, knyght and swein,  
 Are huy weren to londe icomen, : for to wenden heom azein,  
 Sarazins and þe giwes some, : and þe Marie Maudeleyn.
- Martha cam and Lazarus, : of heom huy weren ful glad,  
 515 And þe holie bischop Maximus, : to heom he was ful rad,  
 And manie of cristine men, : huy neren noþing of-drad

V. 478) nach þat fehlt he? 480) chil st. child. 486) nach and fehlt seide, oder and  
 ist-zu tilgen. 491) Ms. hou wyf. 492) nach þe fehlt seide.

- To comen and gon ageinest him : and don þat he heom bad.  
 Po þe prince and is wyf : weren icome to londe,  
 520 Þe Maudeleyne withoute strif : ireuested þare huy founde;  
 And þo huy comen fram schipes bord, : Marie huy founden stonde  
 Forto prechen godes word : to heom þat were on londe.  
 Þe prince tok is wif and is sone : with heorte guod and swete,  
 To þe Maudeleyne huy comen : and fellen doun to hire fete,  
 525 And tolden hire al heore lijf : þat heom bifeol in þat weye,  
 Pays and loue, harm and strif, : al huy gonne hire seige.  
 Huy lieten þane bischop Maximus : cristni heom anon,  
 Marie and Martha and Lazarus : huy brouzhten heom þaron.  
 Þe children and þe wummen alle : þat weren in þe londe,  
 530 Alle huy nomen cristindom, : and þat was þoru godes sonde.  
 Ich wot, huy nomen heore false godes : and casten heom þare doune,  
 And brenden al to poudre : feor fram euerech toune;  
 Huy duden arere churches : ouer al þe contreies,  
 And priories wurche, : and manie guode abbeies,  
 535 And preostes huy gonne makien : oueral in þe londe,  
 Sudecknes and oþur clerkus, : to serui heom to honde.  
 Huy mauden Lazarus bischop, : þe Maudeleynes broþer;  
 Þe holie bischop Maximus : maude also mani anoþur.  
 Po al þat lond cristine was : and al þat folc þare-inne,  
 540 Marie biþouhte a wonder cas : : and stal away fram hire kunne,  
 In to wildernesse he wende, : al forto wonien þere.  
 Swuch grace god hire sende, : heo was þare þriti zeres.  
 Þare nas no watur aboute, : ne þare ne wax no treo  
 Þat ani best mizhte onder at-route : þe betere an ayse to beo.  
 545 For soþe ichulle zeov telle : of a ferliche wonder :  
 Aungles comen euereche day : right abouten ondern,  
 And nomen swiþe softeliche : þe Marie Maudelein  
 And beren hire op in to þe lofte, : and brouzhten hire eft agein.  
 Men nusten hou heo leouede, : for noman ne saizh hire ete;  
 550 Ake some huy onderstoden : þat heo liuede bi aungelene mete.  
 A preost þare was in Marclie : þat wilned swiþe muche  
 For to leden elinge lif, . þe betere fram sunne him wite :  
 He maude him a wonijngue : in þat wildernesse  
 Þare Marie, þe swete Maudeleine, : wonede in clennesses;  
 555 He ne bulde nouzht fram Marie : bote a wel luyte mile;  
 For to quemen god he it dude, : and he zeld wel is zwile.  
 He hadde wunder for þat he saizh : þat þe aungles comen ofte  
 Aboute onderne eche daye, : ase he stod in is crofte,  
 And hou huy beren þe Maudeleyne : an hei op on lofte,  
 560 And also heu huy brouzhten hire agein : and setten hire adoun wel softe.

V. 523) Ms. tok tok. 532) hinter poudre ist im Ms. fram toune durchgestrichen.  
 541) he st. heo. 546) Ms. onden mit übergeschr. r über n. 545) telle st. say.  
 547) softeliche st. softe. 552) vor wite fehlt to.

- Pe preost aros opon a day : and wende neor þe stude :  
 He wolde iwite zwat he isaigh, : and þarefore he it dude ;  
 To þulke stude he cam so neizh : al bote a stones caste :  
 Po bigonne hise þeon to schrinke : and to croki swiþe faste ;  
 565 Adrad he was, and turnde azein, : and so he moste nede ;  
 Ne knev he nouzt þe Maudeleyne : ne hire guode dedes.  
 Eftsone he zeode him þudeward : : is fiet bigonne folde,  
 His heorte and his inward : him gonnen al to colde ;  
 He þoughete it was sum derne þing : ofur som holi priuete,  
 570 Icomen fram þe heuene king, : þat he ne scholde it nouzt iseo.  
 He sat adoun opon is kneon : and bad ore louerd þere  
 Pat he moste iwite and seon : zwat þat feorlich were ;  
 He gradde on eornest and on game : : »þou best in þine celle,  
 Ich halsni þe a godes name : of þi stat þat þou me telle!»  
 575 Heo bigan to tellen : wordes him azein :  
 »I segge it þe for soþe, : ich am Marie Maudeleyn  
 Pat to þe kinge of heoue : of mine sunnes ich me schrof,  
 And foule deuelene seuene : out of me he drof.  
 Ich habbe iwoned nouþe here : fulle þritti zer,  
 580 Ake i ne saizh neuere noman þus neizh : bote þe nouþe her.  
 Of no þing þat ani man : of þe eorþe euere biswonk,  
 I ne et, sethþe ich hidere cam, : no mete, ne no drunch ne dronk ;  
 Godes aungles euerech day : habbe me here inome  
 An ibore me alnewey, : zwane ischolde come,  
 585 An heizh to heouene lofte, : euere zwane i ete scholde,  
 And hidere azein wel softe, : zwane ich mi sulf wolde.  
 Ich halsni þe a godes name : þat þou wende to Marcilie,  
 And with mine freond withoute blame : loke wel þat þou spilie :  
 Þou gret wel Martha, mi soster, ofte, : and mi broþer Lazarus,  
 590 And also gret ofte swiþe wel : þene bischop Maximus,  
 And seie hem wel ichulle comen : a sonenday at eue,  
 With heom for to wonie : and euere with heom bileue —  
 For ischal to paradis : newene fram heom fare,  
 Ake mi bodi, for soþe iwis, : bileue schal with heom þare ;  
 595 Seize heom þat huy kepen me : astur þe midnichte,  
 For þare ich hopie for to beo : þoru godes swete mizhte».  
 Þis holie preost him wende forth : and dude hire herinde anon  
 To þe bischop Maximus, : ase heo bad him don.  
 Þe holie bischop Maximus : was glad of þat sonde,  
 600 And for þat tipingue he þonkede god : and to him heold up is honde.  
 Hire soster and hire broþer : weren þarof wel fayn :  
 »Nou comez oure maister sone, : þe Marie Maudeleyn».  
 Of þisilke typingues : huy weren swiþe glad  
 Pat huy hadden iheord, : ake some weren of-drad

V. 567) Ms. þudeward st. þuderward. 577) Ms. heone. 582) ne übergeschr.  
 584) an st. and. 585) Ms. it st. i. 595) Ms. mid rizhte. 597) herinde mit unorg. h.

- 605 Þat huy bitrayde weren ; : ake þe bischop Maximus  
Wuste wel þat hit was sothz ; : to seon hire he was joyous,  
And to witen hire stat euerechdel : he was wel corajous.  
For to seon þane messenger : þene sonennyzt he wakede  
And al nyzt was in heore queor, : and his oresones he makede :
- 610 Bifore þe heize auter ore louerd he bad : þat he moste iseo  
Þe Maudeleyne's face, : þat he þe gladdore mizhte beo.  
Sone aftur þe midnight, : are ani koc him crev,  
Þare cam a wonder muche light, : ake no wynd þare ne blev :  
Þe aungles comen fram heouene : and brouzhten þe Marie,
- 615 Huy seiden þe salmus seouene : and þe letanie ;  
Fram þe eorþe huy gonne hire holden : swiþe longuȝ stounde,  
Þe ȝwyle heo makede hire preyere, : and sethþe lieten hire to grounde.  
Þo cam wit hire swuch a smul : among heom euerechon,  
In churche, in halle and in bour, : þat swuch ne smulden huy neuer er non.
- 620 Þe bischop for þe muchele lijzt : and for þat swote smullingue  
Sumdel þarefore he was aferd, : and a luyte him drovȝ bihinde.  
Marie turnede, of wordes freo : and of vilenie quijt and sker,  
And seide : »fader, ȝwy woltþou þi douzter fleo ? : abid, and cum me ner !«  
He saizh hire neb, and turnde aȝein, : so bright so sonne-bem,
- 625 Of þat swete Maudeleine, : so lijzt so ani leom.  
Heo saide : »fader Maximus, : par seinte charite,  
Schrift and hosel ich ȝuȝrne, : sone þou graunte it me !«  
Huy cleopeden alle þe preostes : and þe clerkus euerechon  
And alle þe oþur ministres, : and duden hire wille anon.
- 630 Heo it aueng wepinde : with guod deuocion,  
And wel sore sichinde : heo lay hire sulf adoun  
And seide : »Jhesu, þat deidest opon þe treo, : al mi stat þou wost ;  
Into þine hondene ich bitake þe : mi lijf and mi gost«.  
Anon riht heo ȝaf up hire lijf : and hire gost iwis.
- 635 Heo was ilad withouten strif : anon riht to paradys.  
Þo bischope þouzhte murie : and þe clerkus echon,  
And anon riht gonne hire burien : in a marbreston.  
Seue night þare-afturward, : þat day þat heo ibured was,  
Nizht and day þat smul was þare — : it was a wonder cas.
- 640 Þe bischop þouzhte murie, : and bad, ȝwane he ded were,  
Þat men him scholden burien : bisiden hire riht þere.  
Of þe Maudeleine : þis is þe rihte endingue.  
God us schilde fram peyne : and to heouene us bringue ! AMEN.

b) aus Ms. Auchinl. Edinb. Advoc. Libr., fol. 62—65 \*).

.....	Sche wesche his fet wiþ hir tere,	
.....	& seþþen wiped hem wiþ hir here,	
& Martha keped swiþe wel	& wiþ oinement hem smerd.	30
Hir londes euerich a del;	When Simounde þat yseize & herd,	
Sche zaf hir al to almose-dede,	Anon in hert he þouzt þere :	
Þe pouer to cloþe & to fede.	»Zif þat he godes sone were	
5 & þe Maudelein Marie	And a prophete witterlie,	
Sche hir zaue al to folie,	Þan wist he wele sikerlie	35
To wille of bodi sche hir ches,	What þis woman were, & who :	
Pat hir kinde name sche les	He suffred hir nouzt touche him so«.	
& was ycleped, as swiche schul,	Þo gan Jhesu Simon vpbreyd	
10 Mari þe sinful.	Of his þouzt, & to him seyde :	
Bot as Jhesu preched þere	»Simounde, seþen ich com to þe,	40
Our bileue, & elles-where,	Pou nere so curteise to ziue me	
& Marie it vnderstode,	No water to mi sore fete ;	
Perfore sche wex dreri of mode ;	& seþþen sche com, nouzt sche lete	
15 Sche souzt Jhesu for hir misdede	For to wasche hem wiþ hir tere,	
& þere he was, to him sche zede,	& seþþen wiped hem wiþ hir here :	45
In halle wiþ Simound leprous,	No þou ne zeue me no lent	
Where sche fond him in an hous,	To min fet non oinement,	
& his deciples, þer þai sete,	& sche wiþ oinement wel riche	
20 Wiþ Simound leprous, atte mete.	Hem haþ yheled wel softliche«.	
Bot for hir sinne & hir misgong,	Þus gan Jhesu Simond vpbreyd,	50
& for men were hem among,	& þo to þe Maudelein seyde :	
Sche no durst hir nouzt forþ pilt —	»Woman, for þe loue þou hast to me	
For euer he schoneþ þat haþ misgilt.	Alle þine sinnes forziue y þe«.	
25 Bot þat sche durst do, sche it dede :	Sinful man, haue þis in þouzt,	
An oinement sche brougt hir mide,	& loke þat þou forzete it nouzt :	55
Tofore Jhesu at his fete	Hou sche loued god in hert miche	
Sche kneled adoun, & sore wepe,	& he it hir zald wel sweteliche ;	

V. 8) Ms. nanre st. name. 38) Ms. go oder so? 55) Ms. in in, doppelt.

\*) Diese Version ist bereits edirt in »Legendae Catholicae«, ed. Turnbull 1840 (nur in wenigen Exemplaren vorhanden). Der Text folgt hier nach einer neuen Abschrift des Ms. von Miss Toulmin Smith; Mr. Furnivall hatte die Güte, deren Aufnahme in diese Sammlung zu gestatten. Ausserdem ist eine Abschrift E. Kölbing's zu Rathe gezogen.

- So dere nis ping to god aboue  
60 As of mannes hert trewe loue;  
To euerich sinne his loue is salue,  
Astow migt sen on ich halue. —  
In graue sche souzt him, *per* he lay,  
When his deciples weren oway;  
65 *Perfore* Jhesu schewed him first  
To hir after his vprist.  
Anoþer honour Jhesu hir dede  
Toform þe iewes in a stede:  
For þat sche wepe, Jhesu gan wepe,  
70 & he þat four dayes depe  
Ded smelland had lain in graue,  
God made him eft his liif to haue:  
Þat was Lazar, hir broþer.  
Martha, hir soster, he dede anoþer:  
75 Martha hadde an iuel strong,  
Þat hir hadde holden seuen zer long:  
& god hir made hole & fere  
For Maris loue & hir preiere.  
After zeres tviis seuen  
80 Þat Jhesu Crist steize in to heuen,  
Þat pined was opon þe rode  
Þurch þe iewes fals & wode:  
Alle þe deciples þat Jhesu hadde  
In wide londes þan weren yspradde;  
85 Bot euer þai gun for to preche,  
Þe rízt bileue þe folk to teche.  
Among þe apostles þer was þan  
Maximin, a wel gode man,  
To whom Petre bitauzt hadde  
90 Þe Maudeleine & to him badde  
Þat þai schuld togider go,  
For doute of þe iewes, euermo:  
Þe Maudelein & Maximin,  
Lazar, Martha & Martin,  
95 Wiþ hem þer was Martinian,  
& so þer was anoþer man  
Þat euer seþþen þat he was born  
His eiȝe-sízt he hadde forlorn  
& for his godenisse god almízt  
100 Him zaf þere his eiȝe-sízt.  
Þe iewes gun hem togider calle,  
& her *conseil* token alle  
In an eld schippe to don hem þore,  
Wiþouten seil, wiþouten ore.  
Wel fast wepe þat compeinie 105  
Þat weren in þe schippe wiþ Marie.  
In to þe see þai weren ypilt,  
To be boþe dreynt & spilt.  
Bot god, þat al ping may se,  
In lond, in water, were þai be, 110  
He made hem alle to ben oliue,  
& at Marsil for to ariue.  
Bot þai founde þer no wízt  
Þat hem wold herberwe þat nízt  
No hem help wiþ non almose-dede. 115  
Into an old porche þai zede,  
Þat stode toform a mannes hous.  
Þurch þe grace of swete Jhesus  
Þai lay þer, what þe day gun dawe,  
& of þat rist þai were ful fawe. 120  
When it was day, þai token hede  
Hou þe folk to toun zede  
& in to her temple þai gun gon  
To anour her mau~~m~~mettes of tre & ston.  
Þe Maudeleine þo & hir fere 125  
Wenten in to þe temple þere.  
Anon þe Maudelein gan preche,  
Þat folk þe rízt bileue to teche,  
Of Jhesus in Carnacdun,  
& hou he suffred passioun 130  
For hir & ous and al mankinde —  
Of dedely sinne god ous vnbinde,  
Zif ani of ous þer-in be.  
Amen, seyt alle *par* charite.  
Þe folk of hir gret wonder hadde, 135  
Of hir bileue þai held hir madde;  
Wonder þai hadde more & lesse  
Of hir faucou~~n~~ & hir fairnisse.  
No wonder, þei in hir mouþe  
More swetnisse were coupe 140  
Þan in ani oþer mízt be:  
For Jhesu, þat dyed on þe tre,  
Wiþ derworþi kisse & wiþ wepe  
Lete hir kisse his fair fet.  
Of þat lond þe prince þo, 145  
He & his wiif, bigun to go  
Her mau~~m~~mettes to honour,  
Þat þai mízt gete a child in bour.

& þo þis herd þe Maudelain,  
 150 Fast sche preched þer-ogain.  
 O nigt to bed zede þai to,  
 Þe prince & his wiif also;  
 Wel fair in armes togider þai lain:  
 & þider com þe Maudelain  
 155 In meteing to hem tray alon,  
 & to þe wiif sche made hir mon  
 & seyð: »seþþen þat ze so riche be,  
 Godes men whi suffre ze  
 To die for hunger & for chele,  
 160 & ze haue plente of alle wele?»  
 Sche bad þe wiif hir lord say,  
 & so him bidden & so him pray,  
 Pat þe gode men þat were þere  
 Schuld be holpen þurch her praiere.  
 165 Þe wiif drad in hir þouzt,  
 Pat sche no durst say him nouzt.  
 þerfore þe Mari Maudelein  
 Pat oþer nigt com ogain  
 & seyð as ze han yherd.  
 170 Pat wiif was sore aferd,  
 Sche no durst nouzt to hir lord sain  
 No for þe pouer bid no prain.  
 Þe Maudelain hir gan to hize  
 & cam ogain þe þridde siþe  
 175 & schewed her to hem boþe  
 Wiþ grim loke & wiþ wroþe,  
 Riht wiþ a brenand chere,  
 As al þe house were afere;  
 Sche seyð to him: »awake, tirran!  
 180 Remembre þe of þi fader Satan!  
 Þi wiif, þat is þere bi þe brouzt,  
 þat neuer nold telle þe nouzt  
 Of þinges þat ichir seyð & badde.  
 Ze ligge in glotonie al sadde  
 185 In þour palais white so milk,  
 Honged wiþ riche cloþes of silk;  
 & godes men þat lin in wo,  
 Wiþouten herberwe ze leten hem go!  
 Y warn þe now, þou wreche vnkinde,  
 190 An oþer answeere þou miht finde  
 Þe pouer what þou hast zeuen & lent«.  
 Þus sche seyð, & oway went.

Þe prince þo of his slepe woke,  
 His wiif in his armes toke,  
 & seyð: »wostow, dame, what ich herd?» 195  
 Þe wiif ogain answeerd:  
 »Sir, so grete drede is to me comen  
 Pat neize mi liif is me binomen.  
 Me þenkeþ, sir, þat better is it  
 Pat we do as sche ous bit, 200  
 Þan god, of whom sche ginneþ to preche,  
 Take on ous hard wreche«.  
 A morwe þo þe prince aros,  
 Of his sweuen sore him agros;  
 Þe Maudelain & alle her feren 205  
 He ladde hem hom, as ze may heren,  
 Wiþ mete & drink he hem fedde  
 & wiþ riche cloþes hem schredde.  
 Among þat pople þurch vertu  
 Sche gan preche of Jhesu, 210  
 His passiou & his vprist,  
 Pat mani man þerof agrist;  
 Mani man to hir þer come  
 & vnderfenge cristendome.  
 Þe wiif zede to þe Maudelain 215  
 & anon sche gan hir frain  
 Zif þat sche hadde power & miht  
 Forto avowe her lawe ariht  
 Pat sche of preched nigt & day.  
 Sche seyð: »za, dame, par ma fay! 220  
 Þerto ich am redi ywis,  
 For our lawe oft proued is  
 Wiþ fele miracles þat god wil schewe,  
 þat stable is our lay & trewe,  
 Riht as seint Peter ous techen, 225  
 Our maister, in Rome, þer he prechen«.  
 Þe prince & his wiif gun seyn:  
 »Zif þou miht þi lord so prein  
 Of whom þat þou so prechen ous,  
 A child þat he wald sende ous, 230  
 Þan wold we leuen sikerly  
 Pat he is god almihti«.  
 Þe Maudelain answeerd ozen:  
 »Leten þerfore schal it nouzt ben«.  
 To Jhesu Crist sche bad a bone: 235  
 Þe wiif a child conseiued sone.

& þo þe prince þat gan se,  
 To Rome sore longed he  
 Riȝt as a pilgrim for to go,  
 240 To wite of Peter ȝif it wer so,  
 Ȝif it of Jhesu were þe lawe,  
 To wite þe soþe he was ful fawe.  
 Þe princes wiif gan to say :  
 »Sir, ȝif ȝe schul wende þat way,  
 245 To passe þider wiþouten me  
 No wold neuer god it schuld so be ;  
 When þat ȝe go, þan wil y go,  
 & when ȝe ride, ichil also,  
 When ȝe duellen, þan wil y —  
 250 No noþer schal it be, sikerly«.  
 Þe prince seyð : »dame, nay,  
 Wiþ me wenden þou ne may.  
 No were þe se neuer so milde,  
 & a woman were wiþ childe  
 255 In schippe wiþ trauail bistadde,  
 Alle we miȝt be sore adradde :  
 Men wold siggen in a while  
 Þat þai weren in gret perile :  
 Bot ȝif sche soner were vnbounde,  
 260 Sche miȝt dye in a stounde  
 In schippe bifor ous euerichon.  
 Þerfore þou may nouȝt wiþ me gon ;  
 At hom nedes y mot þe leten,  
 Our godes for to kepen«.  
 265 »For al loue, leman«, sche seyð,  
 Lete now þat wille be doun aleȝd !  
 Sche wepe & crid & prayð him so  
 Þat he graunt hir wiþ him to go.  
 A schippe þai gun to puruayen,  
 270 & richelich wiþin to laien  
 Of al þing þat hem nede stode ;  
 & seþþen al her oþer gode  
 Þai bitauȝten þe Maudelain  
 To kepen, what þai com oȝain.  
 275 & in to schippe þai deden hem þo  
 So swiþe so þai miȝten go.  
 No haue þai nouȝt sailed arigt  
 Bot a day & on niȝt,  
 Þat þe se wel hard bigan  
 280 To ȝellen & to belien þan.

Þe schippemen þo gun fast rowen,  
 & þe wawes oȝain to þrowen,  
 Þat of hem alle þer was non  
 Þat times among hem euerichon  
 Þat he ne wende haue forgon his liif ; 285  
 & nameliche þe princes wiif :  
 What for drede & what for wo,  
 Hard sche gan to trauail þo.  
 A fair knaue-child þer was born ;  
 Ac þe moder liif it was forlora. 290  
 Grete pite men miȝt þer sen  
 Hou þat child no miȝt nouȝt ben  
 Yholpen certes in maner non,  
 Seþþen þe moder liif it hadde forgon,  
 & hou it seke þe moder tete, 295  
 Kinde sustenance for to gete.  
 & when it no milk gete miȝt,  
 Þe fader þan wel sore he siȝt,  
 He seyð : »allas, hir fode is wane ;  
 Þis grom is his moders bane. 300  
 Seþþen it may no lenger no fode haue,  
 Dye nedes most þe knaues.  
 Wel sore wepe þo þe pilgrim —  
 Ha, god almigt ! wo was him :  
 He seiȝe his wiif dede him biforn, 305  
 & his sones help was forlorn.  
 He wepe we[l] sore & seyð : »allas !  
 So michel as mi wille was  
 Bi mi wiif to han a knaue,  
 Her boþer liues now lorn ich haue !« 310  
 Wiþ þat þe schippemen gun to crien  
 & to þat ded bodi heigen,  
 Swiþe anon þai gun it kippe,  
 To slinge it out of þe schippe,  
 & swore : þai schuld neuer more 315  
 Haue miri weder whiles it war þore.  
 Sum nomen þe heued & sum þe fete.  
 »Ha, leue lordinges, abideþ ȝete !«  
 Þe pilgrim þan seyð so —  
 Ha, Jhesu Crist ! what him was wo ! — 320  
 »Suffreþ, ȝif it be ȝour wille,  
 Hir bodi awhile to ligge stille !  
 So michel pain is in hir ycliue,  
 Ȝete ich wene wele þat sche liue«

V. 250) no noþer st. non oþer. 259) Ms. sche sche. 269) Ms. þai þai. 307) Ms. we st. wel.



325 **Pe** prince seyde, & sore wepe.  
 Of a grete roche he tok gode kepe,  
 & pougt þat it better were  
 Þat his wiif were birid þere,  
 Þan in þe se-grounde to lizen.  
 330 To þe schippemen he gan crien,  
 Grete tresore he gaf hem to mede,  
 Þat þai schuld hir þider lede.  
 When sche was to þat roche ybrougt,  
 Þan miȝt þai for hard nouȝt  
 335 On non wise graue maken,  
 Hir bodi in for to taken.  
 Þan souȝt þai on ich side  
 Where þai miȝt hir best hide.  
 Þe pilgrim his wiif adoun he leyde,  
 340 Wiþ his sone, & seþþen seyde,  
 Wel sore wepeand wiþ his eize :  
 »Allas & walawo, Marie!  
 In iuel time & sori while  
 Com þou into mi lond Marsile.  
 345 Mi wiif a child conceined þurch þe :  
 Þus ded for þat sche schuld be.  
 Seþþen al mi godes, þat ich auȝt,  
 Þi god & þe ich it bitauȝt :  
 Ziȝ þat he be god almiȝti,  
 350 Now on hir soule haue merci,  
 & þis child he kepe fram care  
 & lete it neuer nouȝt forfare!  
 His mantel riche of he dede  
 & leyde it on hem in þat stede.  
 355 **Pe** child vnder þe [mantel]lappe  
 Lay & seke þe moders pappe.  
 Seþþen to schippe he gan to gon —  
 A sori man was he on!  
 Riȝt so to Rome he tok þe way.  
 360 Seint Peter oȝain him com þat day ;  
 When þat he seiȝe þe croice on him,  
 He gan to aske þe pilgrim  
 Whennes he com, & whider he wold.  
 Þe pilgrim al þe soþe him told,  
 365 Alle his anoye he gan him telle  
 Þat in þe se him bifelle.  
 When seint Peter þe soþe yherd  
 Of þe pilgrim hou it ferd,

He seyde : »pes be now wiþ þe,  
 & ful welcome artow to me!  
 370 Loke atow no more wepe,  
 For þi wiif liþ stille on slepe,  
 & also doþ þi sone hir by.  
 Perof be þou trust sikerly  
 Þat god, þat is so ful of miȝt —  
 375 Alle þing he may dele & diȝt,  
 God of heuen he may ȝeuen  
 & alle his ȝiftes he may binimen —  
 He may þe wele do oȝain comen  
 Al þat he haþ þe binomen ;  
 380 Al þi sorwe schal þe ȝete  
 Turn þe to blis & to swete.  
 Seint Peter þe pilgrim ledde  
 Into þat plas þer Jhesu bledde,  
 & where he was don on þe tre,  
 385 & his sepu(l)cre he lete him se.  
 Seint Peter þer he gan preche,  
 Þe sike he heled & was her leche ;  
 Mani fair miracle he gan don,  
 As he wiþ þe pilgrim gan gon  
 390 & schewed him þat stede ywis  
 Where Jhesu seiȝe to heuen blis.  
 In fay when he was stedefast,  
 At Peter he tok his leue in hast,  
 For to wende homward oȝain,  
 395 Pere he lete þe Maudelain.  
 To schippe anon he is ywent.  
 Gode winde on hast god haþ hem sent.  
 Opon a day sone after þat  
 Þe prince in þe schippe sat  
 400 & loked forþ þurch godes gras :  
 Anon he was war of þe plas  
 Per þat he hadde ben at ere  
 & his tway leue leten þere.  
 When he gan þat roche sen,  
 405 Wel sore him longed þer to ben ;  
 Florines he gan þe schippemen bede  
 For þai schuld him þider lede.  
 & what for mede & praying,  
 To þat roche þai gan him bring.  
 410 & when þai seiȝe þat roche were,  
 A litel child þai seiȝen þere

Adoun at þe fot of þe hille :  
 Þe se it was comen tille,  
 415 Þerwiþ it made michel gale'  
 Wiþ gret stones & wiþ smale,  
 & playd wiþ burbels of þe water.  
 Wel ioieful þan was þe fader :  
 As it is euer childes' wone,  
 420 Þer playd his litel sone.  
 When þat þe child of hem was war  
 & of þe schippe þat hem bar,  
 It ran oway sore aferd,  
 As he þat neuer seize man in erd ;  
 425 He crepe for drede, & hidde him þo,  
 Bitvix his moder tetes to.  
 For ioie þe pilgrim wepe sore,  
 & þouzt he wald wite more :  
 Vnto þat stede he gan to gon  
 430 Þer he hadde his wiif ydon  
 & his zong sone also,  
 Þer-bifore zeres tvo.  
 Als he lete hem, he fond hem boþe,  
 Yhiled vnder his mantel-cloþe.  
 435 He drouz þe mantel bi þe lappe :  
 Þe child lay, seke þe moders pappe.  
 Vp in his armes he hir toke  
 Wiþ gode wille, so seyt þe boke,  
 & seyd : »Marie, wele were me,  
 440 & it so miȝt now be  
 Þat ich miȝt now haue þe liif,  
 Wiþ mi sone, here of mi wiif !  
 Bot to þe gode hope ich haue :  
 Pou þat sentest me þis knaue,  
 445 Þat now al þis to zere  
 Haþ now boþe kept hem here,  
 Þat pou miȝt now wiþ þi preiing  
 Mi wiif ogain to liue bring«.  
 As he bigan swiche mone to make,  
 450 His wiif bigan þo to awake.  
 Vp sche aros & gan to seyn :  
 »Ybliscd be þe Maudelain !  
 Riȝt swete & ioieful is þi mede  
 To helpen hem þat haue nede.  
 455 When ich in schippe trauaild sore,  
 A swete midwiif þou were me þore«.  
 Þe pilgrim at hir asked þan :

»Artow aliue, mi leman ?«  
 »Za, sir«, sche seyd, »sikerly«.  
 Riȝtes now þan com y  
 Fram þe stedes euerichon  
 460 Þat ze & Peter han ygon«.  
 Wel radiliche sche gan to say  
 Alle toknes bi þe way,  
 & him rekned eueri stede  
 465 & þe miracles þat Peter dede.  
 Wiþ ioie & blis, gamen & gle,  
 To schippe þai wenten al þre,  
 & after in a litel while  
 470 Þai ariued in Marcile,  
 Opon her owen lond ogain.  
 & þer þai founde þe Maudelain,  
 Riȝt wiþ hir deciples alle.  
 Vnto hir fet þai gun to falle,  
 475 & alle þe soþe he gan hir telle  
 Bi þe way what hem bifelle ;  
 He & his wiif & his grom,  
 Þai gun hir aske cristendom.  
 Maximin þer water toke,  
 480 Oile & crisme & a boke,  
 & cristned hem þat ich day.  
 & so þai liued in godes lay.  
 Þan bigun þai forto falle  
 In her temple þe maumetes alle,  
 485 Chirche þai gun forto arere.  
 Lazar, hir broþer, was bischop þere.  
 Þo saint Mari þe Maudelain  
 & þe holi man Maximin,  
 Also it was our lordes wille,  
 490 Anoper lond þai wenten tille,  
 Ac þere no founde þai no wiȝt  
 Þat hem wold herberwe day no niȝt ;  
 Bot purch miracles mani on  
 Þe pople gun fast to hem gon ;  
 495 Cristendom þai gun taken,  
 & churches fast þai gun maken.  
 Þai made Maximin to be  
 Bischop ouer hem in þat cite.  
 Þe Maudelein biþouzt hir þo,  
 500 Oway fram him sche gan to go ;  
 In godes loue sche wold ben  
 & þouzt þat neuer sche schuld sen

After þat time non erþeliche man.  
In to a wildernisse sche went þan.  
505 A stede was þo þer-oȝain —  
& þider went þe Maudelain —  
þat godes angels hadde ywrouȝt.  
In þat stede no grewe riȝt nouȝt,  
Gras, water, frouȝt, corn no tre;  
510 Þerbi men miȝt it wite & se  
þat Jhesu, þat sche loued so miche,  
He fedde hir þere gostliche,  
Nouȝt flescheliche, as we ben here.  
Sche was to & þritti zere,  
515 þat hir neuer man seiȝe no herd.  
Listneþ now al hou sche ferd!  
Euerich day times seuȝen  
þer com angels doun fram heuen  
& bar hir vp vnto þe sky,  
520 þe Maudelain Marie, on hy;  
& when sche was so heize yborn,  
Ysett sche was Jhesu biforn;  
Alle maner ioie & blis sche seiȝe þer;  
Efsones adoun þai hir bere.  
525 þus was Marie born & fedde  
& in to heuen blisse yledde  
Euerich day riȝt seuȝen siȝe;  
þerfore sche was riȝt glāȝ & bliȝe;  
To erþelich mete hadde sche no nede:  
530 Wiȝ so gret ioie sche com & zede.  
þer neize-hond þer woned a prest  
þat gode wille hadde in his brest  
Holy liue al forto liuen,  
As men þat hem to penaunce zeuen;  
535 A celle he lete make him þo,  
þe Maudelain a litel fro;  
& when his celle was ywrouȝt,  
Of þe Maudelain no wist he nouȝt.  
Bot on a day þurch godes grace,  
540 As he biheld vnto þat place  
þer þat þe Maudelain was inne,  
þat whilom was so ful of sinne:  
He seiȝe þe angels adoun comen,  
& þe angels anon hir vp nomen  
545 & bar hir vp swiȝe an heize.  
When þe prest, þat þer was neize,  
It hadde wiȝ his eizen sen,  
& hou þai brouȝten hir doun oȝen,  
V. 514) nach was fehlt þo. 569) Ms. kene st. kenne.

þe soþe wald wite ariȝt  
Of þat wonderliche siȝt. 550  
Forþ he zede wiȝ holy bede  
Towardes þat ich holi stede  
þere þe angels comen adoun  
Wiȝ ioie & wiȝ mirie soun.  
Bot a stones cast he nas þerfro 555  
þat he nas þat stede comen to,  
þat he no miȝt stire lim non  
O fot forþer for to gon.  
Bot when he turned him oȝain,  
To go framward þe Maudelain, 560  
.....  
.....

(Hier fehlen 12 Verse, die mit einem  
illuminirten Buchstaben der Rückseite  
ausgeschnitten sind.)

þat non erþelich man liuing  
Was worþi for to se þat þing.  
þo bigan he for to crie:  
»In þe name of god & Marie  
Y bid þe, in þe name of Crist: 565  
þou þat þere gost & list,  
A godes halue ȝif þat þou be,  
þat þou speke now to me,  
What þing þou art þat þou me kenne.  
þe Maudelain answerd þenne: 570  
»Mi leue frende, at wordes fewe,  
Com forþ to me, y schal þe schewe  
Bitven ous tway here wel stille!  
þou schalt ywiten alle þi wille.  
Toward þe place he zede. 575  
»Com forþ«, sche seyde, »& haue no drede,  
& þou schal wele witen & se  
So michel so þou wilt on me.  
Herdestow euer in spelle yminne  
Of a woman þat was in sinne 580  
þat Cristes fet wesche wiȝ hir ter  
& seþþen wiped hem wiȝ hir her?  
He forȝaf hir for hir godennisse  
Alle hir sinnes more & lesse.  
þe prest wel fair hir answerd: 585  
»Oftsȝes ich it haue yherd;  
& seþþen þat was, it is now gon  
To & þritti zere euerichon«.

- »For soþer, sche seyð, »þou seyst ariȝt.  
 590 In þis stede boþe day & niȝt  
 Ichauē yben to & þritti ȝere,  
 Þat neuer er man wist me here,  
 Bot as god haþ suffred þe  
 Now for to sen & speke wiþ me;  
 595 Euerich day icham wel soft  
 Wiþ godes angels born aloft  
 Seuen siþes atte lest;  
 Joie ich biheld aldermest,  
 Gret mirþe & blis þer y se;  
 600 & seþpen adoun þai bring me.  
 Bot now þan schal ich hewnes wende  
 In to þat blis wiþouten ende,  
 As icham warned of lord min.  
 Go to þe bischop Maximin.  
 605 & telle him alle astow hast sain  
 & herd here of þe Maudelain,  
 & biseche him fair þat he  
 Þe next sononday þat now schal be  
 In to his chapel stille he go,  
 610 Him self alon wiþouten mo,  
 Pat time þat he is won to arise  
 Vnto his morwen seruise;  
 Per he schal finde me him biforn  
 Wiþ godes angels þider born« —  
 615 A voice þe prest herd þere,  
 Of an angel also it were,  
 Bot man no woman no seiȝe he non.  
 To Maximin riȝt he gan gon  
 & teld him of þe Maudelain  
 620 What he hadde of hir sain.  
 Þo he þis tiding herd þan,  
 Maximin, þe holi man,  
 He þonked heizeliche Jhesu Crist  
 Pat he of þat tiding wist  
 625 Pat sche him þe bode sent.  
 In to his chapel þo he went.  
 Amiddes þe quer he seiȝe þo  
 Þe Maudelain wiþ his eigen two  
 A ȝerdes lengþe lift an heize,  
 630 & angels fele boþe fer & neiȝe;  
 Abouten hir þai gun stond,  
 & sche held vp boþe hir hond,  
 To Jhesus Crist hir bone sche badde.  
 & Maximin was sore adradde,  
 H. 625] l. iche tim st. sche him ?  
 Pat he no durst nouȝt to hir gon.  
 & Marie seyð to him anon :  
 »Gostliche fader, þou com me to,  
 No fle þou nouȝt þi douhter so !  
 Þe way to hir þo he toke.  
 Hir face schon, so seyð þe boke,  
 640 So fair & wonderlich briȝt  
 Pat vnneþe he it biheld miȝt,  
 Al for þe liȝt & for þe lem  
 Pat schon as þe sonne-bem.  
 Þe bischop þo bigan to calle  
 645 Þe prestes & þe clerkes alle;  
 & þere toforn hem euerichon  
 Wiþ salt teres sone anon  
 Of Maximin sche nam hir fode,  
 Þe flesche of Jhesu & his blod.  
 650 & when sche was yhosled so,  
 Toforn þe auter sche zede hir þo  
 & on þe grounde sche hir spradde,  
 & to him þat sche loued hadde  
 Ouer al þinges most,  
 655 Sche zald him þe holy gost.  
 Po ros þer so swete a smal  
 In þat chapel oueral  
 Pat it filled euerich wiȝt,  
 Wel neiȝe al þe seuen niȝt.  
 660 & seþpen in þat ich stede  
 Per þe Maudelain was dede,  
 Pat holi man Maximin  
 Wiþ michel honour birid hir þerin,  
 & bad, him when þat he ded were  
 665 Þai schuld ligge him bi hir pere.  
 Ich biseche ȝou alle þat han yherd  
 Of þe Maudelain hou it ferd,  
 Pat ȝe biseche al for him  
 Pat þis stori in Inglisse rim  
 670 Out of latin haþ ywrouȝt,  
 For alle men latin no conne nouȝt :  
 Pat Jhesu Crist for his holy grace  
 He ȝiue ous al miȝt & space,  
 Þurch schrift þat he make ous clene,  
 675 As was Marie þe Maudelene;  
 Pat we mot to þat ioie wende  
 Pat euer schal lest wiþouten ende.  
 Amen, amen, sigge al we,  
 God it ous graunt par charite ! AMEN. 680

## 4. Marina.

aus Ms. Harl. 2253, fol. 64b\*).

- |   |  |    |
|---|--|----|
| Herkeþ hideward & beoþ stille,<br>Y preie ou, ȝef hit be or wille :<br>& ȝe shule here of one <i>virgine</i> ,<br>Þat wes ycleped seinte Maryne.                  | For duel & serewe he morneþ so<br>Þat al is murþe is turnd to wo.<br>Gret duel to him forsoþe he nom.<br>Þe abbot þat seh, & to him com<br>& bed him telle for whet þing | 35 |
| 5 Hit wes a mon by oldre dawe<br>Þat muche louede godes lawe<br>& streinþede him bi al ys miht<br>To serue god bo day & nyht;<br>He wes a mon of werkes gode,     | He wes in so muche mourmyng.<br>»Pah y þe telle, hit helpeþ noht,<br>Y ne may hit leten of my þohte.<br>»Why hit be, þou telle hit me,<br>Ant y wol fonde to helpe þe«.  | 40 |
| 10 & wel he louede is soule fode.<br>He bysohte louerd Jesu<br>To sende in him sum vertu,<br>Þe fend to shende & is myht,<br>& god to seruen, þat is best ryht.   | »Þe to telle nully spare<br>For why hit is þat y care.<br>Þo my wyf wes to god ygon,<br>Ant alle myn children, boten on,<br>Zore is þat ich þat on seh,                  | 45 |
| 15 Hit bifel is wyf wes ded ;<br>& he biþohte him such a reed :<br>He wolde be monke in alle wyse<br>& ȝelden him to godes seruise.<br>& so he dude wiþoute les : | »Parefore doute þe noht !<br>Þat child shal hider ben ybroht<br>Ant sustened in þis abbe,<br>Sone, for þe loue of þe.  | 50 |
| 20 Marie milde to wyf he ches,<br>& þe ordre dude vnderfonge.<br>He wes þerinne swiþe longe,<br>Seue ȝer & sumdel mo :<br>Þo warþ þis monke swiþe wo              | Weþer his hit grom oþer mayde ?<br>»Sire, a grom«, forsoþe he sayde —<br>He nolde be knowe for no þyng<br>Þat hit wes a mayde ȝyng.                                      | 55 |
| 25 For is dohter from him wes ;<br>Nyht ne day ne heuede he pes,<br>He mournede & wep among<br>Ant þohte o day seue ȝer long<br>Þat he ne may is dohter sen ;     | »Nou wend & seh wher hit be,<br>Ant bring hit bifore me !<br>»God þe ȝelde, þat best may.<br>»Sire, haue wel godneday !<br>Nou is þis monke forþ ywend,                  | 60 |
| 30 In more serewe ne may mon ben ;  | & glad is of þe auauncement  |    |

\*) Die, meist lyrischen, Gedichte dieser Hs. gehören nicht alle demselben Verfasser an; so zeigt Marina (mehr südlichen Dial.) andere sprachliche Eigenthümlichkeiten als z. B. Harrowing of Helle dess. Ms. — Eine andere Leg. der Marina enthält die nördl. Evangeliensammlung des Ms. Vernon (ed. in Herrig's Archiv LVII, p. 259); eine Prosaversion die altengl. Uebersetzung der Leg. Aur. (Ms. Egert. 876, fol. 124)

- Pat** þis child shal vnderfonge;  
 He hyzede blyue & nes nout longe.  
 A robe he dude hire apon  
 Ant euesede hire ase a mon.  
 65 **Pe** maidnes nome wiþoute lees  
 Maryne ycleped wes:  
 Hire fader hire made be cleped Maryn —  
 & nou heo ys don in shryn.  
 Hire fader hire brohte to **þat** abbe —  
 70 Feir chil it ys forte se.  
 Swyþe wel it wes ytaht;  
 Hit wolde aryse to þe mydnaht  
 Ant go to matines þe monkes yfere,  
 Ant wel leornede huere manere.  
 75 Sone þerafter þe habit he nom,  
 Ant holi monke þis may bicom.  
 Such cas þis child wes byfalle:  
 His fader wes ded — so we shulen alle.  
 Þe abbot & þe couent bo  
 80 Loueþ Maryn, þe zonge monke, so,  
**Pat** hue him putten to baylye  
 Ant maden him maister of panetrie.  
 He heueden a stude þerbiside,  
 Ant Maryn moste þider ryde;  
 85 Þider he eode to houses neode,  
 Ant for no shome, god forbeode.  
 Þer wes a deye in þat won  
 A dohter heuede, a feyr womon.  
 Þider com a knyht of valour  
 90 Ant louede þis may *par* amour;  
 So he speken ant weren at on,  
**Pat** wiþ childe wes **þat** womon.  
 Þo seide hire moder wiþ wordes milde:  
 »Leue dohter, þou art mid childe.  
 95 Who is þe fader? tel me anon!  
 »Þe zonge monke, bi seint Jon!  
 »Wher mette ze on yfere?  
 »Y(n)the berne þer we were,  
 Ant toke me forþ azeyn þe pes;  
 100 Al to soþe so hit wes.  
 Hit byfel þe child wes bore  
 Ant ybroht þe monke byfore.  
 Þe word sprong to al þe couent:  
 Þe tolde þe monke him yshent.  
 Lutel he speke ant sihte sore,  
 And seide on god, me leh, wel more.  
 Þe abbot lette after þe monke sende,  
 Ant seide: »þou ne duest nout ase hende  
 To bynymen **þat** may hire wareisoun,  
 For enykunnes gersoun.  
 110 Al to soþe y þe sugge  
 Þou hit shalt ful dere abugge,  
 Penaunce þe tid alle gate:  
 Buen yput out at þe gate.  
 Þre zer þer þou shalt ligge  
 115 Ant þi gult ful deore abugge.  
 »Bringeþ him out, **þat** y se,  
 Y preye ou for þe loue of me!  
 »Ich habbe ysunged: merci y crie.  
 Þou me help, sone Marie!  
 120 Help me, zeþ þi wille beo,  
 Louerd, **þat** restest on rode treo!  
 Þe monke is to þe gate ybroht,  
 For al is bone him geyneþ noht;  
 Þo he wes at þe gate out þrast,  
 125 Anon **þat** child wes on him cast.  
 Þer he drezede mucche wo,  
 Þe chil & þe monk al so,  
 Ant heden deged for pouerete,  
 Nede help of þe oþere monkes be:  
 130 Vch day heo him zeuen an hyse bred;  
 Elles for hunger he heuede be ded.  
 Ant him arewede ful sore  
**Pat** he heuede leze þer so zore.  
 Þenne speke þe porter:  
 135 »Habbeþ reuþe of þis monke her,  
 Ant bitime doh him to deþe!  
 For hunger her he liueþ vnneþe.  
 Þenne speke þe priour —  
 God him zeue muchel honour! —:  
 140 »Tymliche he shal tolyured be  
 Þourh myn help & my pouste.  
 Þe priour com to þe couent,  
 Ant seide: »sires, verreyment,  
 Deliure we þis prisoun among vs alle;  
 145 We nuten wet cas vs may byfalle.  
 Þenne saide þe abbot:  
 »**Pat** is soht, god hit wot«.

V. 64) euesien = tondere. 85) Ms. honses. 87) deye st. deyer? 98) Ms. ythe  
 st. yn the? 104) Ms. þe = þo. 137) Ms. doh st. doþ. 141) tolyured = delivered  
 (so 145). 148) soht st. soth.

He letten after him sende,  
 150 For he wes boþe god & hende.  
 Þo he wes after ysent,  
 Þo he tolde him al yshent :  
 He wende forte ha ben anhon,  
 Oþer a worse deþ ydon.  
 155 He com byfore þe abbot.  
 »Maryn, þuncheþ þe god  
 Such penaunce forte dreye  
 For eny cunnes foleye ?«  
 »Jesu, ȝef þi wille be,  
 160 Y preye þat þou forȝeue me  
 Þat ich habbe misdoun aȝeynes þe,  
 Merci y crie par charite«.  
 Ant þah his herte wes ful lyht,  
 Þat heuede be so ydyht  
 165 Þourh penaunce þer forte ligge,  
 Þe ioie of hyre ne may mon sugge.  
 Heo liuede þer inne wiþ muche wo  
 Tuo ȝer forsoþe ant namo.  
 Nou heo is ded wyterly,  
 170 Hyre soule is wiþ oure leuedy.  
 Penne spec a monk to anoþer :  
 »Gowe whosshen vr dede broþer !  
 For þah he habbe don a synne,  
 Ȝet he is broþer of her ynn«.  
 175 A nome þe body & brohte to baþe.  
 Alas þat he wes ded so raþe !  
 »Hit is a wommon«, seide þat on.  
 »Þat is soþ, bi seint Jon !  
 »Jesu shilde vs from pyne,  
 180 For we han lowen on Maryne  
 Ant penance duden hire on stronge  
 Ant letten hire pyne to longe«.  
 Letten after þe abbot sende  
 Ant tolden him þe ord & ende,  
 185 Ant þe couent eueruchon,  
 Ant shouueden hit wes a womon.  
 Þe abbot for duel falleþ to grounde,  
 & þer he liþ a longe stounde.  
 & þo he mihte vp stonde,  
 190 Ȝerne þonkeþ godes sonde,

He ant þe monkes alle ifere  
 & oþer men mo þer were.  
 »Nou hit is þus bifalle,  
 We moten þenchen among vs alle  
 Hire onoure in alle wyse,  
 195 For heo is ded in godes seruise ;  
 & heo mey to him biseche  
 For ous, þat is oure soule leche«.  
 Þe wommon þat on Marine þe child ber  
 Nuste þat heo wes mayden er ;  
 200 So sone so Marine wes ded,  
 Such shute com in þe womones hed  
 Ase þah heo couþe lutel god,  
 & þer after wax riht wod ;  
 & com þider ase ley Marine,  
 205 Wiþ muche shome & muche pine.  
 Þer heo lay mid vnsounde  
 Fourteniht faste ybounde,  
 & soffrede þer muche wo,  
 O þat fourteniht were ago.  
 210 Þis monkes heden muche care  
 Þat heo hire seȝen so fare,  
 & bysohten Jesu for loue of Marine  
 Delyueren hire of þilke pyne.  
 215 Whil heo þer aboute speke,  
 Anon riht hire bondes breke,  
 & toc to hire womones cunde  
 Ant warþ in to hire ryhte munde,  
 Ant kneulachede ho hade misdoun  
 220 To bere þat child hire apon,  
 & tolde opeliche alle byfore  
 Hou þat child wes geten & bore,  
 & bisohte him forȝeuenesse  
 Þat is kyng of heuene blisse.  
 225 To þilke blisse god vs sende  
 Þat lesteþ euer wiþouten ende.  
 He þat made & wrot þis vie  
 & hyre haþ in memorie,  
 From shome Crist him shilde.  
 230 Leuedi, ȝef þi wille be,  
 Þou haue merci of me  
 For loue of þine childe ! AMEN.

## 5. Eufrosyne\*).

aus Ms. Vernon, fol. 103.

- IN Alisaundre, þat grete citee,  
 Þer was a mon of muche pouste,  
 Pathnucius forsoþe he hiht;  
 He kepte wel þe heste of god almiht.  
 5 A wyf he tok of grete blode,  
 Þe wꝛuche was euer meoke & gode.  
 But fruit com non bitwene hem two,  
 And þerfore hem was ful wo.  
 Þis mon was sori and in gret speir,  
 10 For he hedde of his bodi non heir  
 þat his goodes in toun and feelde  
 After his dep̄ scholde gouerne and welde.  
 Vppon a day he him biþouht  
 And preyed to god, þat vs haþ bouht,  
 15 To seende him a child, as he wel may,  
 His good to haue aftur his day.  
 And his wyf boþe day and niht  
 Dude almesdeede al þat heo miht,  
 And preyed to god, heuene kyng,  
 20 To graunten hem heore askyng.  
 Þen wente þis goode mon feor & nere,  
 To witen zif he mihte ouzwher here  
 Aftur sum good holy mon,  
 Þat god wolde heere his preyere anon:  
 25 Þorw hos preyere he hopede wel  
 Þat god wolde graunte him eueridel.  
 Þenne he wente in to an abbey,  
 Where was an holy mon, as I ow sey,  
 Þat was abbot of þat place —  
 30 In him god schewed boþe vertu & grace.
- And whon he hedde dwelled þere a  
 stounde,  
 He tolde þe abbot hol and sounde  
 What was his comyng, wherfore & whi.  
 Þe abbot of him hedde reuþe forþi  
 And hertly to god made his preyere 35  
 To sende him a child, zif his wille  
 were.  
 And Jhesu Crist, maydenes sone,  
 Graunted þe abbot al his bone.  
 ÞE wyf conseiued & bar a childe,  
 A douhtur, þat was meke & mylde. 40  
 And whon he say þe abbotes liuinge,  
 He wolde neuer go fro þat wonyng,  
 But brouȝte his wyf in to þe abbey,  
 Þer to dwelle boþe niht & day.  
 Þe child þei toke, as I ow say, 45  
 And Eufrosyne þei cleped þat may.  
 And whon þat heo was twelf ȝer olde,  
 Heo was cristened in water colde.  
 Hire fader & moder weore glad & blyþe  
 And þonked god mony a siþe 50  
 Þat hedde graunted to hire such grace,  
 Þat was so goodlich & feir of face.  
 And whon hit was at twelf ȝer ende,  
 Hir moder dized & to god gan wende.  
 Hire fader liued, & tauȝt hire lettrure, 55  
 Boþe wit & wisdom, beo ȝe sure.  
 Þen wox heo wys & lerned so faste  
 Pat hir fader merueilled þerof atte laste.

V. 6) speire = dispeyre, so auch v. 497.

\*) Diese Legende ist bereits in E. Kölbing's Engl. Stud. Bd. I abgedruckt.



Hire loos sprong þorw al þe cite  
 60 Þat a wisor creature miȝte non be.  
 And for hir wisdam & hire feirnesse  
 Heo was desyret of more & lesse  
 To wedden hire to heore sones ȝinge,  
 And sum striuen wiþ hir fader for þat  
 þinge.

65 Þen was þer a noble mon of þat cite  
 Þat passed alle oþure of riches & fee;  
 He asked Pathnucius douȝter feire  
 His sone to wedden þat was his heire.  
 And hire fader verrament

70 Þerof was fayn & to him asent.  
 He tok his douȝter, as ȝe may here,  
 Þat was of elde XVIII ȝere,  
 And brouȝt hire to þe abbeye  
 Þer he was wont to bidde & preye,

75 And tok wiþ him mucche oþur goode  
 And gaf þe monkes, to buggen hem fooðe.  
 TO þe abbot þen he brouȝte þat maide.  
 »Pe fruit of þi praiȝers, lo her!« he  
 saide,

»Preye for hire to god almiht :

80 Forte marien hire I haue Ithit«.  
 Þe abbot bad hire to þe hoste be brouȝt :  
 To speke wiþ hire þer haþ he þouȝt.  
 And whon þei þider Icomen were,  
 He blessed hire wiþ goode chere,

85 And seyde : »douȝtur, I counseyle þe  
 To liue in pacience and humilite,  
 In chastite also, I rede,  
 And ouer alle þing þi god þou drede«.  
 Þen dwelled þei þere þreo dayes stille

90 And herden heore seruise wiþ gode wille.  
 Pathnucius of hire lyuinge was wel payed  
 And of hir holynesse; he meruayled &  
 sayd :

»Peose seruauus of god Iblessed þei beo  
 Þat liuen as angles in heore degre,

95 And aftur þis wiþouten drede  
 Euerlastyng lyf schal ben heore meede«.  
 Þen wax his herte in god studefast  
 And to his seruise holliche him caste.  
 Þen aftur þreo dayes Pathnucius went

100 To þe abbot wiþ good entent

And seide : »fader, I preie þe,  
 Cum spek wiþ my douhter fre  
 And prey for hire, as I truste on þe,  
 For we wol walken in to þe cite«.  
 And whon þe abbot was comen þat 105  
 stounde,

Heo felde at his feet vpon þe grounde  
 And seide : »fader, þou preye for me  
 To þe holy trinite  
 Þat he wolde of his godnes

Mi soule wynne to his blis«. 110

HE tok his hond & blessed hire þere  
 And seide þeos wordes, as ȝe schul  
 here :

»God, þat knowest mon er he weore Ibore,  
 Let þis creature neuere ben forlore  
 And graunt hire felauschipe & part also 115  
 In heuene, whon heo schal heonnes go !«  
 Þenne tok þei heore leue of þat holy mon  
 And wente in to þe cite anon.  
 And whon hire fader bi wei or streete  
 Eny of þeose monkes couþe fynden or 120  
 mete,

To his hous he wolde hem bringe  
 To preye for his douhter in alle þinge.  
 Þenne hit bifelde vpon a day  
 Þat a gret feste scholde ben in þe abbay.

Þe abbot a monk to Pathnucius sent 125  
 And bad him cum þider wiþ good entent.  
 And whon þe monk com to his hous,  
 He asket after Pathnucius.

His seruauus seiden wiþouten weere  
 He walked forþ riht nou heere. 130

And Eufrosyne, þat noble may,  
 Asked þe monk wiþoute delay :  
 »Sei me, broþer, for charite

How mony monkus atome beo ȝe ?«  
 Þe monk hire tolde witterli : 135

»We ben þre hundret & two & fifti«.  
 Þen spac þat mayden to him anon :  
 »What, & þer coome to ȝou a mon  
 Þat wolde aske þe hous for charite,

Wolde not ȝor abbot graunten, ȝe ?« 140

He onswerde & to hire sayde :  
 »Ȝus, þerof we ben riht wel apayde,

- And for þese wordes more and las :  
 Qui venit ad me, non eiciam foras.
- 145 ÞEn Eufrosyne, þat mayden good,  
 To þe monk speak þer heo stood  
 And seide : »þou tel me holliche  
 Zif alle þe monkes preien & fasten lliche».  
 Þe monk onswerde wiþouten lesynge :
- 150 »In comuyn we prezen boþe olde & ȝinge,  
 But fastynge is, as hit is skil,  
 To take or leue wheþer we wil.  
 »To þis lyfe, heo seide anon riht,  
 »I þouȝt to come, ȝif þat I miht.
- 155 But þe wrappe of mi fader sore I dredde,  
 For he haþ þouȝt me forte wedde». 190  
 Þe monk seide : »suster, for charite !  
 Let neuere mon defoulen þe,  
 Ne þi fairnesse, þat is so briht,
- 160 Soffrun schome bi day nor niht ;  
 But wedde þe to Crist þat ȝiue þe may  
 Heuene after þin endyng day,  
 And in to sum abbeye þou do þe gon  
 And chaunge þin abyte sone anon !»
- 165 Þen of his counseil heo was apayd,  
 »But ho may schere me þenne ?» heo said,  
 »For wiþ no lewed mon wolde I dele,  
 For he wolde not my counseil hele». 195  
 ÞE monk seide þen to hire anon :
- 170 »Wiþ me to þe abbey þi fader schal gon,  
 Preo dayes wiþ us þer schal he dwelle ;  
 Þen sent þou aftur a monk ful snelle  
 Priueliche, wiþoute lettyngne,  
 And he schal comen for eny þinge».
- 175 And as he stod & speak wiþ þat mayde,  
 Hire fader com in & to þe monk sayde :  
 »What is þi wille ? broþur, tel me !»  
 »Vr abbot» he seide, »sent to þe  
 And bad þe comen on his blessynge,
- 180 To eten wiþ him, wiþouten dwellynge». 200  
 Pathnucius was glad & wiþ him ȝode  
 To þe feeste wiþ herte goode.  
 Preo dayes wiþ þe abbot he dwelled þere.  
 Þen Eufrosyne sent hire messagere
- 185 To þe abbeye, as I ow telle,  
 And seide to him þe wordes felle : 205
- »What monk þat þou mayst furst Ise,  
 Prei him þat he wolde come wiþ þe». 210  
 Whon he com þider wiþouten lette,  
 Þorw grace of god a monk he mette ;  
 Þen he him preyed wiþ herte syne  
 To come & speke wiþ Eufrosyne.  
 Þe monk him wente wiþ herte meke.  
 And heo him mette & to him speeke :  
 »Blesse me», heo seide, »fader, apliht !» 215  
 And he hire blesset, & sat down riht.  
 Þen Eufrosyne seide to him anon :  
 »Mi fader is a ful good mon,  
 A riche mon, of muche miht,  
 And serueþ god boþe day & niht ; 220  
 A wyf he hadde, & heo is dede,  
 Þat was my mooder, wiþoute drede ;  
 And mi fader for his riches, I wot wele,  
 Wolde take me to þe world þat is so frele,  
 And I nolde for no richesse here 225  
 Beo defoulet wiþ þe world in now manere.  
 But euere I drede my fader so  
 Þat I not neuere what I schal do.  
 Al niht I lay, & sleep riht nouȝt,  
 And preyed to god, þat us haþ bouȝt, 230  
 To sende me merci & sum tokenyng ;  
 And so I beopouhte me in þe morwening  
 To sende to þe abbey aftur sum wiht,  
 To counseile me what best do miht  
 Sum word of soule-hele forte lere. 235  
 Perfore I preye þe, fader deore,  
 Tech me godes lore wiþ good entent,  
 For þou art holliche fro god Isent».
- ÞE monk to hire speak wiþ gret wit : 240  
 »Þus hit is seid in holy writ : 245  
 Hose wol not for loue of me  
 Forsake his fader & al his fee,  
 His modur, his breþuren his sustren boþe,  
 Mi disciple he may not ben for soþe.  
 I con no more to þe say 250  
 But, ȝif þou seo þat þou wel may  
 Temptacion of flesch wiþstonden ariht,  
 Forsake alle þing for god almiht.  
 Þi fader richesces, beo þou bold,  
 Schul fynden eires monyfold : 255

V. 201) Ms. heo hadde. 214) nach what fehlt wohl I, oder do = cause. 223) boþe = and.

Hous of almas þer beoþ Inouwe  
 In þis cuntreye, boþe heize & lowe,  
 Pilgrims, prisouns, as we knowe wele,  
 Faderles children monie & fele :  
 235 On heom his richesse he may sette  
 To godes worschupe wiþouten lette.  
 And þou wolt only don after me :  
 Leose not þi soule, I counseile þe.  
 And heo onswerde wiþ milde chere :  
 240 »I truste holliche on þi preyere ;  
 Now for soule I schal trauallye,  
 For I truste to god hit wol me auayle«.  
 Þat holy mon seide to hire þo :  
 »Let neuer þulke desyr fro þe go,  
 245 For nou is tyme of penaunce«.  
 And heo onswerde wiþouten distaunce :  
 »For al myn desir to folfile,  
 To trauallye þe hit was my wille.  
 Þou blesse me nou & for me pray,  
 250 And þe her of myn hed þou schere away !«  
 HE ros vp, as heo him beede,  
 And cut þe her of hire hede,  
 And cloþede hire in a cote good,  
 And preyed to him þat diged on rood  
 255 And seide : »lord god in trinite,  
 Þow saue þi seruauht þat loueþ þe !«  
 And whon he hedde seid þeos wordes  
 apligt,  
 He went his wei anon riht.  
 ÞEn Eufrosyne pouzte : »sikerly,  
 260 Zif I go to a nonneri,  
 Mi fader wol seche me & fynde me þare,  
 To take me out wol he not spare  
 And make me iweddet also swiþe ;  
 þen schuldi neuere beo glad ne bliþe.  
 265 Þerfore wol I to an abbey gon  
 Þer as beoþ men, and wymmnen non«.  
 Hire owne aray þer heo forsook,  
 And monnes cloþing to hire heo took.  
 And anon as hit was niht,  
 270 Heo made hire redi and forþ hire diht,  
 Fife hundred schilyng wiþ hire heo tok,  
 And priueliche al þat niht heo wok.  
 And erly on þe morn, as I telle þe,  
 Hire fader com in to þe cité ;

As god wolde, to chirche he went. 275  
 And Eufrosyne þe wei to þe abbey hent  
 Þer as hire fader was knowen wel.  
 And to þe porter heo spak also snel :  
 »Go prey þe abbot«, heo seide, »anon,  
 To speke heere wiþ a straunge mon 280  
 Þat fro þe paleys is come nou riht !«  
 Þe porter wente forþ wiþ al his miht  
 And tolde þe abbot word & ende.  
 Forþ wiþ him þen gon he weende.  
 And whon Eufrosyne saiz him þat 285  
 stounde,  
 Heo fel doun flat vpon þe grounde.  
 He tok hire vp & blessed hire furst,  
 And aftur þei talket what so hem lust.  
 Þe abbot seide : »sone, what is þi wille ?«  
 And heo onswerde wiþ wordes stille : 290  
 »I haue dwelled at þe paly  
 And liued in joye & muche delys ;  
 And , for me þinkeþ þis world nis nouzt,  
 To chaunge my liuyng I haue pouzt :  
 295 Wherfore I prey ow, fader deere,  
 Graunte me to dwelle wiþ ou heere !  
 For I haue riches gret plente,  
 And al schal comen hider to þe,  
 Zif þat god wol ziue me grace  
 Him to seruen here in þis place«. 300  
 Þe abbot seide to him riht þus :  
 »Þou art welcome, dwelle here wiþ vs.  
 What is þi name ?« þen seide he.  
 »Smaragdus« heo seide, »men calle me«.  
 Þe abbot seide : »þou art ful zyg, 305  
 Þe bihoueþ a maister for eny þing,  
 To teche þe rule & þi seruise  
 And þe lyuyng of monkes in alle wyse«.  
 To þe abbot heo speek riht þo :  
 »As þou biddest, so schal I do«. 310  
 And tok to him þer as he stode  
 Fyf hundred schilynges þat weore goode,  
 And seide : »tak þis in parti of pay,  
 Al þat opur schal comen anopur day,  
 315 Zif hit beo so in alle manere  
 Þat I may susteyn & dwellen heere«.  
 ÞE abbot let callen anon riht  
 A noble monk, Agapitus he hiht,



ÞE<sup>n</sup> Patnucius þis serwe miȝt not drye;  
 400 To þe abbey faste þen gon he hyȝe,  
 At þe abbotes fet he fel doun þere  
 And seide: »fader, wiþ mylde chere,  
 »Ne cece þou not to preye þis stounde  
 Þat Eufrosyne mouȝte ben Ifounde; .

405 For I ne con witen in no manere  
 What is bifalle to my douhter dere«.   
 Whon þe abbot herde þis, he made gret  
 mone,

And sent after his monkes euerichone  
 And seide: »brepere<sup>n</sup>, for charite,

410 Preye we to god for his pite  
 Þat he wold schewen us bi sum tokenyng  
 What caas bifallen is to þat mayden z yng«.   
 Þen al þat wike þei faste and prayden;  
 But þei herde noþing of þat mayden,

415 As þei weore wont bifore to heere  
 Whon þei to god made heore preyere;  
 For Eufrosyne preyde so day and niht  
 Þat god schulde not outen hire to nowiht:  
 Perfore to þe abbōt verrament

420 God wolde not hire schewe, ne to þe  
 couent.

ÞE abbot to Patnucius þenne he sayd:  
 »Of godes sonde holt þe apayd,  
 And keep his lore in alle wyse,  
 For whom he loueþ, he wol chastise.

425 Forþi to þi douhter is nouȝt bifalle  
 Wiþouten his wil þat weldeþ alle;  
 But, for heo is sumwhere in godes seruise,  
 God wol not outen hire, as I deuyse.

In wikked werk ȝif heo weore tayn,  
 430 God wolde not leten vs trauaylen in  
 vayn.

Such trust in god forsoþe Ichaue:  
 Er þen þou dye, þou schalt hire haue«.   
 Þen Pathnucius þonket god almiȝt,  
 And layȝ in his preyers boþe day & niȝt.

435 ÞE<sup>n</sup> hit bifel vpon a day  
 To þe abbey Pathnucius tok þe way;  
 Tofore þe abbot of gret renoun,  
 At his feet he fel adoun  
 And seide: »fader, in þat stounde,

440 I am so harde wiþ serwe Ibouȝde

For my douhter, þat was so fre,  
 Allas in world þat wo is me!«  
 Þe abbot þo wiþ dreri mood  
 Speek to him, þer he stood:

»We han a monk among us here, 445  
 An holy mon wiþouten peere,  
 Icomen he was fro þe palys;  
 Go spek wiþ him al þyn deys!«

And he seide: »fayn I wol gon«.   
 After Agapitus þei sende anon: 450

»Tak Pathnucius & þe wey him teche  
 Wiþ þyn disciple to haue a speche!«  
 Þen tok he him anon riht

And brouht him þider wiþ al his miht.   
 And assone as heo hire fader bihulde, 455  
 Al wiþ teres heo was folfulde.

And whon Pathnucius seiȝ him so don,  
 He þouȝte hit was for deuocion;  
 He kneuȝ hire not, for soþe to sey,  
 For hire chere was clene Itornd away: 460

For abstinence hit was not sene,  
 Wiþ wakyng & weping also, I wene.  
 Hire coule toforen hire face heo doþ —  
 To ben Iknowen hire was ful loþ.

Heo blessed hem, and seeten doun, 465  
 And bigon a tale of deuocioun,  
 Hou men scholde kepen hem out of sinne,  
 Þe blisse of heuene for to winne,

Wiþ good lyuinge and chastite,  
 Wiþ almesdede and charite; 470  
 And hou men scholde not heore children  
 loue

More þen god, þat sit aboue;  
 And seide þat holy writ bereþ witnes  
 Hou pacience bi desese Ipreued is.

Heo sauh what sorwe hire fader made, 475  
 And of him compassion heo hade;  
 Of him to be knowen wolde heo nouht,  
 And to cumforten him was al hire þouht,

And seide: »sire, trustne to me,  
 God wol neuere deseyuen þe: 480  
 For, ȝif þi douȝter weore ouȝzwer amis,  
 God wolde schewe þe of his godnes,

Þat nouþer þe deuel ne no wikked wiht  
 Scholde binyemen hire soule, & þe þi siht;

V. 422) holt st. hold; Vern. hat oft t am ende st. d, so wint, grount, auch im partic.  
 et st. ed. 439) þat st. þis?

- 485 But I truste in god so wonder wel  
 Pat heo haþ taken hire to good counseil.  
 For god almihti seiþ him self:  
 Hose loueþ his fader bi eny half  
 Oþur his moder in eny degre,  
 490 He nis not worpi to come to me;  
 And hose wol not his richesse forsake,  
 Him to me wol I not take.  
 God, he is of such pouwere,  
 Zif him lust, to schewen þe here.  
 495 Soffre nou, soffre, & hold þe stille,  
 And let not serwe þi seluen spille,  
 Ne waxe þou noþing in dispeyre,  
 But þonk þi god boþe wel and feire!  
 Agapitus, mi maister, ofte haþ me tolde  
 500 Of Pathnucius tales monyfolde,  
 And hou for his douȝtur he made muche  
 mone,  
 For he hedde no mo but hire alone,  
 And sodeynliche awei heo was nome,  
 And couþe neuer here wher heo was bi-  
 come.  
 505 He tolde me þat þe abbot & al þe  
 couent  
 Hedde preyed to god wiþ on assent;  
 To me he speak to don þe same,  
 And bad preie for hire a goddes name.  
 And þauz þat I vnworpi be,  
 510 A synful creature, as þinkeþ me,  
 To god I haue preid wiþ herte & þouzt  
 To sende þe soffraunce, as he þe wrouzt,  
 And to folfulle al þi desyre,  
 As may be best for þe and hire.  
 515 To seo þe, ofte desyret Ichaue,  
 Zif eny cumfort bi me mihtest haue.  
 And leste he kneuh hire at þe ende  
 Bi hire speche, heo bad him wende.  
 And whon Patnucius went & outward  
 stepte,  
 520 Hire eizen erende and for him wepte;  
 Hire face was pale as eny leed,  
 For fastyng & penaunce heo was neih  
 ded.  
 ÞEn Patnucius was Icnwfortet wel,  
 And wente to þe abbot also snel  
 And seide: he was as liht þat stounde 525  
 As þei he hedde his douhtur founde.  
 He speak to þe abbōt & al þe couent  
 To preye for him, & hom he went.  
 And Smaragdus liued in þat maneere  
 Folliche VIII & þritti zere. 530  
 Þen a gret seknesse him toke,  
 And dyed þerwppon, as seiþ þe boke.  
 Þen hit bifel wppon a day  
 Patnucius wente to þe abbay,  
 And saluwede þe monkes euerichon, 535  
 And siþen to þe abbot is he gon  
 And seide: »fader, zif ze wolde,  
 Speke wiþ Smaragdus fayn Icholde».  
 Þe abbot let calle Agapitus  
 And bad him lede Pathnucius 540  
 To Smaragdus celle anon riht,  
 »For wiþ him to speke he haþ Iht».  
 And whon he com in, þer he lay seke,  
 He custe him wepinge & to him speeke:  
 »Allas», he seide, »nou wo is me! 545  
 Wher beoþ þi bihestes þat þou bihihtest  
 me?  
 Þou seidest I schulde my douhter seone;  
 But nou schal I liue in serwe and teone.  
 Allas, who wol cumforte me at myn ende?  
 550 Allas, whoderward nou schal I wende?  
 Allas, ho may me ouzt awayle?  
 Allas, myn harmes I wepe and wayle,  
 For hit is gon VIII. and þritti zere  
 Siþen I lees my douhter dere.  
 For hire I haue preyed niht & day, 555  
 But noþing of hire witen I may.  
 Boþe wo and serwe me halt so swiþe  
 Þat I schal neuer beo glad ne blyþe,  
 For trust heraftur schal I haue non,  
 But in to helle wepen and gon. 560  
 ÞEn Smaragdus saiz him sore wepinge,  
 Þat wolde not stinte for no þinge,  
 And seide to hym: »on goddes halue,  
 Mon, þenkestou forte culle þi selue?

V. 494) here accus. fem., aber 514 hire im reim. 520) erende st. ernde, südl. form = ronne. 543) Ms. [cōm st. com in. 560) der Vers scheint fehlerhaft. 562) culle = kill.

565 Þenk þat god is of such pouwere  
And knoweþ alle þing boþe fer & nere!  
Now of þi serwe þow make an ende!  
For god, þat is curteis and hende,  
Schewed to Jacob þow his graas

570 His sone Josep wher þat he was.  
þerfore hertliche I preye þe,  
Þeos þreo dayes go not from me!  
Þen Pathnucius þougte in þat tyde:  
For he bad him þreo dayes abyde.

575 Pat god wolde schewen him in sum  
manere

Wher þat his douhtur bicomen were.  
And whon hit was comen þe þridde day,  
He com to him and bigon to say :  
»Broþer, Ichaue abiden here wiþ þe

580 Preo dayes fulle, as þou beede me.

**P**En Eufrosyne wuste wel anon  
 Hire tyme was come þat heo schulde gon;  
 To hire heo called Pathnucius  
 And speek to him and seide þus:

585 »Almihti god of his goodnes  
 Haþ disposet for my wrecchednes,  
 Þat þow his vertu and his miht  
 Mi desyr to an ende is fully diht,  
 And, for Ichaue bore me so monlic

590 I schal haue a croune in heuene-riche.  
 Nou wol I no lengore helen hit wiþ þe :  
 For certes, I am þi douhter fre,  
 And þou mi fader, þat seost me in siht ;  
 Nou haue I holden þat I haue hiht.

595 Gode vader, let nomon herof wite ne  
knowe

Bote þou þi self, heize ne lowe,  
 Let no mon me wassche ne come me to  
 But þou þi self, fader! I preye þou do.  
 Also I hihte þe abbot of gret honour

600 *Pat* he schulde haue bope riches & *tresour*,  
*Zif* god almihti wolde leue me grace  
 To sosteynen and dwellen in þis place :  
 Þerfore, fader, for charite  
 Folful my wil — and prey for me!«

605 And whon heo hedde seid þis wordes  
arizt.

Heo Ʒaf þe spirit to god almiht,  
 Aboute þat tyme of þe Ʒere  
 At þe kalendes of Janiuere.

alle.

He swouned anon & down gon falle. 610

Pen com Agapitus faste rennynge  
And fond hire ded, & him swounyng.  
He cast vppon him water colde  
And rered him vp, as god wolde,

And seide: »sire, what is come þe to?« 615

And he onswerde wiþouten mo :

»Nou let me dye & go my way,  
For I haue seve wondres to day«.

He roos vp and on hire face fulle  
And wept & crized as he wolde spille, 620

And seide : »allas, my douhter fre,

Whi noldestou schewen þe er to me.

**Pat we mihten bope in same  
Haue died togedere in godes name?**

Allas, from me hou hastou hed? 625

**Pis wrecched world hou hastou fled?**

Hou artou þus priueliche gon away

In to heuene blisse *bat* lasteb av ?«

Agapitus herde þeos wordes vchon ;  
He merueiled muche, & to þe abbot is gon 630

And told him fro biginnyng to be ende.

And he wip him þider gon wende.

Pe abbot fel doun *wiþ*outen were

And crized to hire wiþ wepyng cheere

And seide : »Eufrosyne. Cristes spouse.

Prev for vs and for yr house

To god, þat sit in trinite.

Pat we mowe come his face to se

And to haue part of his blis

Wip his seyntes, ber as he is!α 640

Pe abbot & couent wip mylde mood

Buried *bat* *bodi* *bat* was so good.

And when alle the monkes were comen

bider

And sezen bat miracle al to gider.

Pei bonked god *bat* in so frele a kynde 645

Such vertu & miracle wolde to hem  
sende.

V. 608) Ms. Janinere st. Janiuere. 609) Ms. papnucius mit übergeschr. h. 625) vor  
hed fehlt be.

Per was a monk & hadde but on eize,  
 And he hire custe; wiþoute lye:  
 As sone as he hedde I don þat dede,  
 650 His eizen weoren boþe in his hede.  
 And whon alle men seize þis miracle done,  
 Þei þonked god, þat sit in trone.  
 Pen weore þei cumforted & gladed miche,  
 And buried hire in tounbe riche.  
 655 Pen tok hire fader al his riches  
 And brougt hit to chirche wiþouten lees,  
 And in þe worschip of god he hit bisette.  
 And dwelled þer wiþouten lette  
 In þe same selle þer his douzter was,  
 660 He liued & dyed in þat plas.

And after hir deþ folliche ten zere  
 Holliche he lyuede in þis world heere;  
 Pen he tok his leue and to god he went.  
 Bi his douzter þei leyde him, verrement —  
 Vche zeer þei don his mynde-day holde 665  
 Anon to þis day, as hit is tolde.  
 Pe abbot & þe couent wiþ good chere  
 Worschipeden god al Ifeere.  
 And so do we him, þat sit aboue,  
 Þat he wolde for þat maydenes loue 670  
 Graunten vs heuene wiþouten eende,  
 Wiþ him þerin for to leende.  
 God graunte vs grace þat hit so be!  
 AMEN, AMEN for charite.

V. 661) Ms. his st. hir.



## 6. Cristine,

von Willam Paris\*).

aus Ms. Arundel 168 fol. 2\*\*) (15. Jhdt.).

- Seynte Cristyne was a maide bryghte,  
 As clerkis in bokes hathē rede & seenē,  
 Sche *seruede* gode bothē daye andē nyghte,  
 As martyr shulde andē virgynē clene.
- 15 In Itayle she was borne, y wene,  
 Andē come of kynne, werē grete of myghte;  
 Butē she forsoke themē alle bedene  
 And holle hire herte to Criste she highte.
- She was so faire, thatē maidēnē mylde,  
 20 That euery wighte that ones hire see,  
 If it were manē, womanē or childē,  
 She wanē theire lofe *with* hire beaute.  
 Suche *grace* of gode forsothe hadē shee  
 To flee alle vice and werkes wilde,  
 15 Andē fully *purposedē* hire to be  
 Goddes owne *seruaunte* & maide vnfylde.
- Vrbane highte hire faderē ywisse,  
 A wykkedē tyrande & a wode —  
 It was of hyme as of moo is :
- 20 A sherew may gete a childē righte goode;  
 Andē so didē Vrbane, be the rode:  
 If he were manē that dide amyse,  
 Yit gate he Cristynē mylde of mode  
 That is *with* Criste in heuenē blysse.
- 25 Many menē desiredē that may  
 Andē wolde hafe weddedē hire, if pei  
 myghte —
- Whan thei mighte se hire onē a daie,  
 Thei ferdē pe better a fullē seuennyghte;  
 Hir chere was suche in alle mens sighte:  
 It made ylke manē to other saye:  
 »Truly, this is pe gentileste wighte 30  
 That euer we see — this is no naye«.
- Hir kynne wolde gife hire to righte none,  
 For she shulde lyfe in mawmentrye;  
 But in a tourē of lyme & stone  
 Hyre fader ordeyne hire to lye, 35  
 Andē twelfe maydens to be hire bye,  
 Of whiche she myghte triste neuer onē:  
 For thei werē ordeyne for to asprie  
 How that she lyuedē & made hyr mone.
- Goddēs of golde & siluer bryghte 40  
 That may hadē *with* hire in hire toure,  
 That she shulde wurchipe daie & nyghte,  
 Andē whene hire liste to do themē hon-  
 oure,
- But sodenly ther comē socoure  
 Fro gode, that is moste of myghte: 45  
 He made that maye to haue sauoure  
 To brynge hire soule to heuenē lyghte.
- The holy goste in Cristyne is,  
 And he hathē tawghte hire to forsake  
 Hire fals goddēs ilkone, ywisse, 50  
 That arē but stonys & stokkes blake:

\*) So nennt sich der Dichter v. 515, Dienstmann des Sir Thomas Brawchaump, dem er mit rührender Treue in den Kerker gefolgt ist, wo er diese Legende dichtet, vgl. V. 497 ff.

\*\*) Dass. Ms. enthält ausser Cristine: Dorothe, Capgrave's Catharine (bereits edit) u. Lydgate's Marienleben.

Ande fulle purpose now wille she take  
To drede no dede, but thinke of blyse.  
55 Thus gode cane of vncrystyne make  
Right holy martirs to be his.

Thus some haue grace or thei borne be,  
As hade þe baptiste goode saint John;e;  
Ande somme in tendre age, parde,  
60 As Cristyne hade, that faire woman;e;  
Ande some in elde whene youghte is gone,  
As in Poules lyfe we may see;  
Ande some whene thei shalle die anone,  
As Barabas thefe, that hoage so hye.

65 Encens she hade, and sho it hyde  
Vp in a wyndowe preuely:  
Ande with goode herte she it dyde,  
For she thoughte neuer to sacrifice  
To no fals goddes of mawmentrie,  
70 For drede of none that wolde hire byde;  
She preyede to Criste þat she myghte dye  
And martire be, or that betyde.

To ite befelle vpon a daie  
That Vrbane wolde his daughter se.  
75 Ande Cristyne maydyns alle thei saie:

»Vrbane sire, we telle the:  
Thi daughter, & oure lady free,  
Dispice oure goddes & þaire araie  
Ande sais truly þat she wille be  
80 A cristene woman, if þat she maye«.

Vrbane saide: »late me alone,  
For I wille to my doughtire goo:  
With faire wordes y shalle anone  
Make hire to lefe, if she saie soo.  
85 Ande truly, but she sacrifice doo,  
She shalle be wrouthe, or I, þe tone —  
For it wille breke myne herte in too  
To witte my daughter so begoone«.

Vrbane went with sobere schere  
90 To Cristyne chambire alle one hye,  
Ande saide: »Cristyne, my daughter dere!  
Se, I ame comme to sitte the bye,

Ande als, to se the sacrifice  
To alle oure goddes of grete powere:  
That was þe cause, sekyrly,  
My faire daughter, þat I sitte heren. 95

»Thi daughter, Vrbane, clepe me noghte,  
For faderge wille y neuer clepe the:  
For one Jhesu is alle my thoughte,  
Ande his childe, sire, wille y be. 100  
Ande þerfore speke nomore to me  
Of maumentrie, of metalle wroughte,  
But speke of gode in mageste,  
For he alone me made & boughte!»

»My faire daughter«, Vrbane saide, 105  
»Wurchupe noghte one gode alone:  
Vnehappe the oþer be euyll paid,  
For þou wille do theme wurchupe none;  
But gete thank of theme ilkone:  
Thane nedes the noghte be afrayed; 110  
Ande think how alle thi kinne has done.  
Do þou thus, as I hafe þe prayede!»

»Þou wenest þou speke righte welle ywisse,  
But as a fole þou spekes me to  
That knew no trueth nere thought of 115  
blysse.

But here, Vrbane, how I wille do:  
The fadire in heuyn, þe sone also,  
The holy goste — the thirde he is —,  
To this y wille, & to no moo,  
With alle myne herte do sacrifice«. 120

»Sene þou wille wurchipe goddes three,  
Whi wurchups þou nozt oþer also?«  
Cristyn;e saide: »fole, I telle it the:  
Thies three are one gode & noimoo«.  
Thus Vrbane wente away hire froo 125  
Als wrothe as he myghte be;  
Hyme thoughte his hert wilde breke in too  
For Cristyns lofe, his daughter free.

Anone after wene he was gone,  
Seinte Cristyne went þe mawmentes to 130  
Ande caste theme downe euerylkone,  
Ande byrste þer legges & armys in too;

The plates of siluer & golde also  
 She pekyde alle of, þat was þeme one,  
 135 Ande caste it oute away hire froo  
 To pore goddes-mene that hade righte  
 none.

Vrbane come anoper daie  
 Ande wolde have wurchupe his goddes alle :  
 He fonde righte none — thei were awaye.

140 One Cristyns maydyns he dyde calle :  
 »What hathe Cristyne, my doughter smalle,  
 Done with our goddes? telle me, I saye!  
 Thei sai: »þi doughter made theme falle,  
 Oute at þe wyndow alle are thei«.

145 Vrbane saide: »so myghte I thee,  
 My doughter is a cursyd wyghte.  
 Maidons, said Vrbane, how durste she  
 Thus breke our goddes so myche of  
 myghte?»

Thei answerde alle with wordes one highte :  
 150 »She auntede hire, as ye may see.  
 Now are thei alle in peces dyghte.  
 Sire, make theme hole! late se, cane ye?»

»Have of hire clothes«, quod Vrbane thoo,  
 »Ande bringe hire faste me here before!  
 155 Ande ye twelfe mene shalle to hire goo  
 Ande bete hire, nakyd as she was bore!  
 Thei bete hire, to thei myghte nomore,  
 Thei stent as mene that myghte nozt do.  
 It semyde bi hire she felt no sore,  
 160 For thus she saide hire fadire to :

»Withoutyne honour & shame, I say,  
 Abhomynabille to gode arte þou!  
 Se, thi mens myghte es alle away,  
 Þer strenghte is gone, thei wot nozt how.  
 165 Aske helpe to theme of thi goddes now!  
 If thei may do owghte, now assay!  
 More betynge þane þou ordeyne now  
 For my goddes lofe abyde I may«.

Bowndene in cheynes þat maydene  
 swete,  
 170 Cristyne, was in depe prisone.

Hire modire herde telle þat, where she  
 sete :  
 She tere hire clothes ande felle in swone,  
 Ande after she hyede to þat dongione —  
 She hade so weppede: hire chekes were  
 wete.

Whane she se Cristyne, she felle downe 175  
 Anone to hire doughter fete.

She saide: »Cristyne, my doughter dere,  
 Of bothe myne yene þou arte the lighte,  
 Alas, that euyr I se the here  
 In suche disease as þou arte dyghte! 180  
 Þou wote þou may make vs lighte,  
 Vrbane thi fader, & me in fere :  
 Have mercy one me, gentille wighte,  
 Ande, faire doughter, amende our chere!»

Seinte Cristyne saide hire modere to: 185  
 »Wherto thi doughter clepes þou me?  
 Wote þou note wele þat I hate soo  
 After my gode in magestie?  
 Criste, godes sone, forsothe highte he —  
 For the ande me he suffirde woo: 190  
 Therfore his seruante wille I be —  
 Iwisse, I wille none other do«.

Hire moder se she hade no myghte,  
 With no faire speche, to turne hire mode :  
 She wente oute as a sorye wighte, 195  
 That mete ner drynke myght do hire  
 goode.

Thane Vrbane aste hire woo it stode :  
 Ande Cristyne answers she tolde righte ;  
 Therfore he fared as he were wode,  
 Ande for his doughter sore he sighte. 200

»Do feche hire forthe, saide Vrbane,  
 Before þe barre that she were brouth :  
 Ande I shalle assay, ife I cane,  
 To make hire turne hire wikkede thoughte.  
 She saide my doughter was she noghte, 205  
 Thus coppide the kene, one me begane ;  
 She braste my goddes so richely wrouthe :  
 What wondur ife I were wrothe þane?»

V. 155) ye st. yet? 197) aste = asked. woo = how. 206) copyd = disputed, fought.

Before þe barre now Cristyne is —  
210 Gode graunte hire grace righte wele to  
saie!

Vrbane bade hire: »do sacrifice  
To oure goddes, that moste may!  
For truly, ife þou ous say nay,  
Grete peyne shall make þe leue þi mysse.

215 Ne clepe þe doughter neuer I may,  
Ne neuer wille do, but þou do thus.

Thane saide Cristyne, þat maydyne  
bryght,

To hire fadir, that sate so hye:

»Se, suche grete grace þau has me highte

220 The deuels doughter nomore to be.

What childe commes of þe deuele, saide  
she,

The deuele may be his name oryght;

Thou arte, fadir, y telle it the,

Of Satane fende, þat cursyde wyghte.

225 Vrbane commaundede thane anone:

Hire flesche, þat was so white & shene,

It sulde be scrapede of bi the bone

With hokyde nayles, sharpe & kene;

He bade that alle hire lymmes bedene

230 Thei shulde be brokyne, one be one.

It was grete pete, wo hade it seene,

Of suche a mayde, be seinte John!

Whene seinte Cristyne hire flesche se,

She toke a pece that was of kytte,

235 And euene she caste at Vrbans eye;

& he hade not blenchyde, she hade hyme  
hitte.

Thus saide þe maydyne, full of wytte,

To hyme þat shulde hire fadir be:

»Hauē here a morcelle, teraunte! take it!

240 Of þe flesche was getyne of the.

Thane Vrbane full of ire so wode

Vpone a whele he layd þat maye;

Full of grete fyre, to chaunge hire mode,

He bade make vnder, as she lay;

Full of oile þe fier powrede thei. 245

Fro hire it wente — she felyde but goode.

Its brent of mene to dede þat day

Fyftene hundrithe, aboute þat stode.

Hire fadir wende þat she had wroughte

By wichecrafte or so(r)cerrie; 250

Therfore had he myche thoughte —

He couthe note sytte ner stande ner lye,

But bade his mene agayne in hye

That she shulde be to presone broughte.

Now Criste hire help, & our ladie, 255

As he one rode that maydene boughte!

Whane daie was gone, & comme was  
nyghte,

Aboute hire neke þi honge a stone —

It was righte heuy & nothinge lighte,

Thai caste hire in þe see anone. 260

Whene þei that dulfulle dede hade done,

Ther come angels fro heuyn so bryghte

Ande helde hire vp þe water anone,

Thoroughe goddes grace & his grete  
myghte.

Than Criste come downe hyme self Iwysse 265

Ande baptyste Cristyne in the see,

Ande in hire lyfe writene is

That thies same wordes to hire saide he:

»In my fadir, & als in me,

Jhesu Criste, goddes sone of blisse, 270

Ande in þe holy goste, vs three,

I baptise the in watire this.

Criste cristynde Cristyne with his honde —

He was godfadir & preste þat nyghte,

Ande after Criste, I vnderstonde, 275

Cristyne may be hire name orighte:

Thane after hir godfadir so she highte,

Criste, that in þe see hire fonde.

Hir muste nedis be one holy wighte

That Criste thus baptiste in þe stronde. 280

Criste hire betaughte seint Mighelle to:

Ande he to londe broughte hire anone.

Hire fadir herde telle *þat* ite was soo :  
He wiste in worlde what he myghte done ;  
285 For ire he smote him selfe righte sone  
In mydis the fronte — he was so woo.  
Whene he hire se, he lokyde hire one  
Ande thus he spake *þat* maydene to :

»What whichcrafte is this *þat þou* cane,  
290 That see ne londe may make þe dye ?«  
She saide : »fulle vnhappy mane !  
Of Criste þis grace rescyuede haue I«.  
»Do haue hire vp anone in hye  
In depe prison !« *quad* Vrbane thane,  
295 »Hire hede shalle ofe fulle sekyrly  
To morne, ife I be lyuand mane«.

Yit ife he saide alle in play,  
Yite saide he sothe, *þat* cursyd wighte :  
For he was dede, or it was daie,  
300 Ande Cristyne lyuede, *þat* maydene  
bryghte.

Thus he thrette hire ouer nyghte  
That she shulde one þe morne alway ;  
Yit was he dede for alle his myghte,  
Ande Cristyne lyuede a merye maye.

305 Thane came Dyons with euylle spede  
Tho make an ende ofe *þat* virgyne :  
For he ordeyne as hote as gleden  
A grete vesselle of hyrne fyne  
Fulle ofe oile, pyche & rosyne —  
310 It welled so hote : alle mene myght  
drede ;  
Ande þerin caste thei faire Cristyne.  
But she lay stille & toke none hede.

Foure mene rokede hire to & froo,  
To make hire payne more violente,  
315 Ande als, for Cristyne shulde also  
The soner be to pouder brente.  
Ther she laye als innocent  
In credylle rokkede, *þat* felyde no wo.  
She thanked gode : she was not shente  
320 With towmentynge that thei couthe  
doo.

She saide : »I thanky þe, heuyn kyng,  
That *þou* has ordeyne thus for me :  
As twys borne childe *þat* were righte  
yonge,

Twys in credelle rokkede to be«. 325  
Dyons lokyde one hire & see  
How that she lay & felt nothings :  
For sorow & care so wrothe was he,  
He thoughte he wolde him selfe hyng.

Ther saide Dyons to Cristyne thoo :  
»Sene thies tormentes greues not the, 330  
Thaie are oure goddes *þat* help þe soo,  
For thei wolde *þou* conuertyd shulde be.  
Therfore, Cristyne, goo with me,  
Forthink *þat* *þou* has done heme too !  
For thei wolde have ofe þe pete 335  
Ande mercy, ife *þou* thus wille doo«.

She saide : »Dyons, þe deuels owne sone !  
Thi tormentes truly drede I noghte.  
Ande syne *þou* haue thus begone,  
Let noghte, to þi malice be wroghte 340  
Or *þou* me to dethe haue broughte.  
Vrbane & *þou* togedire shalle wone  
In dynesse grete & sorow vnesoughte,  
Ande bothe togedir to drynke of a towne«.

Thane Dyons : »kytt of hire tresse, 345  
Let noght ife hire here be bryghte,  
Ande shaue hire hede, yit neuer þe lesse  
Do nakyne hire in alle mene sighte ;  
Thoroughte oute alle þe cite lede *þat*  
wyghte,

To Apolyne, late hyme redresse : 350  
So grete, I wote, is his myghte,  
He may amende hire wikkednesse«.

Thai lede hire forthe in *þat* araye  
Thoroughte oute þe cete longe & wyde.  
Whene wyfs & wemen se that may 355  
That alle was bare, both wombe & syde —  
She had no clothe, hire *wiþ* to hyde :  
Therfore one Dyons alle criede thei :  
»Vengeaunce, Dyons, one þe betyde !  
Thou dos alle wome shame this daie«. 360

V. 284) he wiste in worlde, auch 282. 306) tho st. to. Ms. anende. 321) Ms. thankyd  
st. thanke, oder st. thank yt? 323) yonge st. yynge. 344) towne st. tonne. 345) bad  
fehlt?

- Whene she was broughte, that maydine  
free,  
To Apolyne, sche saide fulle sone :  
»In Cristis name y commaunde the :  
In poudire thou falle downe anon«.
- 365 Apolyne felle *per* downe one *pe* stone  
In poudire, *per* alle mene myghte see.  
Thoroughte this miracle, whane it was  
donse,  
Thre thowsande sarzyns conuerted she.
- Whane Dyons herde that ite was soo,  
370 Thate Cristyne hade Apolyne schente :  
For ferde his herte ite braste in too.  
Thus Dyons diede, & neuer repente.  
Suche grace gode to Cristyne sente  
That she ofe payne felte no woo ;
- 375 Bothe hire enmys now ere thei wente,  
Thei may no more do hire too.
- Vrbane & Dyons are now paste,  
Of Cristyne haue thei no more myghte.  
Thane come *pe* thirde schrew at *pe* laste :
- 380 Julyane, wele y wote, he highte.  
Thus begane *pat* curside wighte :  
He bade his mene do ordene faste  
An ovene als hote as fiere so brighte,  
Ande *perin* Cristyne shulde thei caste.
- 385 Whene ite was hote — it shone as shene  
As any fiere that euer myghte be —,  
Thane Julyane saide, *pat* was so keene :  
»Do put hire inne anone, late see !«  
Thei caste hire inne *withoute* pete.
- 390 Thei wende thei shulde hire neuer haue  
sene ;  
But of that hete no more felte she  
Thane sche in a bathe hade beene.
- Fyve daies togedire, daie be daie,  
Sche welkide *perin* to & froo ;
- 395 She songe *per* as a mery maye,  
Aungels ande she togedire also.  
Alle that Juliane dide hire to  
Ofe grete tormentes & paynes alway,
- She feled no greunance ne no wo,  
For alle turnyde hire to aungels playe. 400
- Whene Julyane herde ite greuede hire  
noghte,  
But thate sche songe with aungels brighte :  
He wende by wychecrafte *pat* sche hade  
wrouthe —  
He hade no grace to know the righte.  
But sone he callede anoper wighte — 405  
To slee Cristyne was his thoughte —  
I haue herde telle : Marces he highte.  
Ande sexte serpens he withe hymne  
broughte.
- Marces crafte forsothe was this,  
That he couthe charme his serpens so : 410  
What beste hymne liste to do mys,  
Anone to dethe thei wolde ite do.  
Now are theie put seint Cristyne to.  
She hathe no drede ofe theyme Iwysse.  
Bute loke vpon theme who thei goo : 415  
Abowte hire neke ther playinge is.
- For swette hire neke was wondre wete :  
Too wormes lykkyde ite clene away ;  
Too wente downe vneto hire fete :  
Thai lykkyde theme clene, & *per* thei lay ; 420  
At hire pappis too honge to playe,  
As thei wolde soke that maydine swete.  
To do hire harme no myghte hade thei.  
This saw Julyane, *per* he seete.
- Julyane saide to Marces thane : 425  
»Thou saide *pi* bestis wolde slee hire sone :  
Make thame to smyte hire, if *þou* canst !  
*Þou* wote wille yit thei haue note done«.  
Marces beganne his charme anone,  
To make thame byzte that blissede wo- 430  
mane.
- Bute thei lefte Cristyne euerychone,  
Ande slow hymne thate the charme begane.
- Sainte Cristyne lokede who Marces lay  
That schulde haue made the wormes to  
byzte :

435 She bade the serpens voyde awaye  
In to deserte, nomane to smyte;  
She bade Marces ryse vp tyte:  
Ande he stode vp before that may.  
Thane Juliane had so grete dyspyte:  
440 Hyme thought his herte schulde breste þat  
day.

Hire paps were als rounde ywys(s)e  
As an appille, thate growes in feldē:  
Thai kitte theme of — þe more dole is,  
Whene she was twelue yere of elde.

445 The mylke stremyde oute, alle mene be-  
helde,  
Ande some were sory that se this;  
Bute Juliane wolde hyme neuer yelde  
Ne neuer ones forthinke his mys.

Seint Cristyne saide: »with herte &  
thoughte

450 I thanke (the), gode in mageste,  
Ofte alle that þou has for me wroughte,  
To make mene knowe þe myghte ofte the.  
In alle my peynes þou has kepte me,  
That fiere ne watire greuyde me nozte.  
455 Therefor me thinke righte longe to þe,  
To thi faire blisse, thate I were broughte.

Juliane wondrede who she myghte  
In hire grete tormentes jangille so.  
Therefore he bade a wykkyde wighte:

460 »Kytte oute hire tonge: it dos me woo».  
Ande whane hire tonge lay at hire too,  
She spake als wele, þat maydyne brighte,  
As neuer ite hade be kytte hire froo.  
Thei herde ande seye, alle mene, with  
sighte.

465 She toke hire tonge vpe, where ite lay,  
Ande euene sche caste it at Juliane eye,  
That aftire neuermore alway  
One thate syde myghte he nozt see.  
For she hyme hite, softly smylide she;  
470 He for wrethe lyste nothinge playe;  
He saide: »vengeaunce come one the!  
Thou arte a wyche, y dare wele saye.

V. 450) vor gode fehlt the. 500) Ms. mañ.

With his one eye he lokyde asyde  
Ande thus he spake þe tonge vnto:  
»Whiles þou waste in hire mounthe so  
wyde, 475

Thane withe þi wordes thou wroughte  
me woo;  
Thi stroke greues me more þane soo,  
For ite hath made myne eye out glyde;  
Thi wordis as wynde flyede too & froo,  
Bute strokes are sore ande euylle to byde». 480

For ire & wrethe he was so woo:  
He wiste in worlde whate he do myghte;  
Bute thre arraws he shette hire to.  
Ande too ageyne hire herte theie lyghte,  
The thirde hite in hire syde full righte. 485  
Bute whene Cristyne was smytene so,  
Hire soule wente vp to heuene so brighte,  
Where she shalle feelee of peynes no moo.

Hire bodey lyethe in stronge castylle —  
Ande Bulstene, seith the boke, it highte — 490  
Where many seke mene haue hade hele  
Ande blynde also haue hade here sighte.  
Truly y trowe: ife any wighte  
Praye hertely to that damesele,  
She wille hyme helpe with alle hire 495  
myghte,  
Ife theire desire be goode & leele.

Seinte Cristyne, helpe thoroughte thi  
prayer

That we may fare þe better for the  
That hath bene longe in prisone here,  
The Ile of Mane of þat stronge cuntre. 500  
Sire Thomas Brawchaump, ane erle was he,  
In Warwike-shire was his powere,  
Now is he of so poure degre:  
He hath no mane saue one squiere.

Where are his knyghtes þat withe hyme 505  
yede  
Whane he was in prosperite?  
Where are the squiers now at nede,  
That sumtyme thoughte þei wolde note  
flee?

Of yomene hade he grete plente,  
 510 That he was wonte to clothe & feede :  
 Nowe is þer none of þe mene  
 That ous dare se, þer lorde, fore drede.

In prisone site þer lorde alone,  
 Of his mene he hath no moo —  
 515 But Willam Parys, be seint John !  
 That withe his wille wolle noȝt hime fro.  
 He made this lyfe in ynglishe soo,  
 As he satte in prisone of stone,  
 Euer as he myghte tent þerto  
 520 Whane he had his lordes seruice done.

Jhesu Criste, goddeste sone of myghte,  
 As þou come downe to mende oure mysse  
 Ande in a clene virgyne þou lyghte,  
 Marie, þat now thi modire is :  
 Thou graunte alle grace þat hath herde 525  
 this,  
 In heuene of the to haue a sighte,  
 To se the sitte there in thi blisse  
 Withe seint Cristyne, þi maydyne brighte !

Explicit vita sancte Cristine virginis  
 AMEN..



## 7. D o r o t h e.

aus Ms. Harl. 5272.

- |  |   |    |
|--|---|----|
| O glorious virgyne and mertir Dorothe,     | When they were passed thorow the            |    |
| Whos fader was called Dorotheus,           | streime,                                    |    |
| Thy moder was named Theodore :             | They come to the cite of Cesare ;           |    |
| Thow vovdest chastite vnto þi spouse       | There woned he like a pilgryme,             |    |
| Jhesus,                                    | And begate the, o blissed Dorothe ! —       |    |
| 5 Lyke as thy stori schewith vnto vs,      |   |    |
| And comest of the noble blode of senatours | Of whos life and conuersacione              | 25 |
| Of Rome. but then betyde hit thus          | I purpos in Englischsch for to write.       |    |
| That there were many persecutours,         | Sche comme of the Romaine generacione,      |    |
|  | And put in Jhesu alle hire delite,          |    |
| Tyrans cruelle that wolde not suffre       | Sche lefte the customes and the ryȝt        |    |
| 10 Cristis servantis in pees to be.        | Of ydoles worschip and of here sacrifice :  | 30 |
| Wherefore thi fader as goddis lovere,      | Therefore sche was had in grete despite     |    |
| Dispisyng alle here ydolatrie,             | For keypyng of the cristen gyse. —          |    |
| Lefte Rome for there iniquite              |   |    |
| And alle his londis and grete possessione  | This virgyne, as sone as sche was bore,     |    |
| 15 That he had there, and toke the se      | Was baptized fullȝ prevely                  |    |
| For drede of there persecucionȝ,           | And enformed in Cristis lore                | 35 |
|  | Of the holy bischop Appol(i)nary,           |    |
| With his trewe wife Theodore,              | That gaue hire to namen one eythire partye, |    |
| And dowghtris II, Cristem and Kalixtem,    | Of fader and moder, by composicionȝ :       |    |
| And come in to Capadocie,                  | So sche was named Dorothe                   |    |
| 20 A worthy kyngdom, a noble reaume.       | Thorow that holy mannȝ is discrecion.       | 40 |

27 Ms. comen.

Diese Leg. ist eine freie Uebertragung der lat. Leg. de s. Dorothea in d. Leg. Aur. — Eine andere Hs. ders. Leg., Ms. Arund. 168, ist vielfach verderbt, besonders durch Auslassung von Versen, enthält aber den in Ms. Harl. ausgefallenen Schluss (V. 235—244). — Varianten des Ms. Ar.: V. 1) glorius. o st. and. martire. 4) þou vovede castite to. 5) leke os (= as) the storye. 6) commyste. of vor sen. fehlt. 7) þane betydede þus. 8) þer. many fehlt. 9) tirandes. suffire. 11) loffere. 12) desiryng(!). her. 14) landes. 17) true wiffe. 18) Cristiane & Kalixtiane. 19) came 20) reine. 21) ouer st. thorow. 22) came in to. Cesarie. 24) the fehlt. 26) purpose. ynglishe. 27) come. romans. 30) þer st. here. 33) os she. ybore. 34) baptisyde. 35) of st. in. 36) worthi st. holy. appolionær. 37) gaf. name. of owþer. 38) of hire fadire & hire modire bi compassion(!). 39) was she. 40) the st. that. mans.

Sche was replet *with* goddis grace,  
A vesselle chosen vertuous to holde,  
Fayrest of beawte that in that kyngdom  
was :

Therefore hire name full~~e~~ faire was tolde ;  
45 Sche was a schepe of Cristis owne folde  
And folowid hire fader is informacione ;  
Worldis worschip, tresowre and golde  
Sche had in grete abhominacione.

Sche lyved in devout chastite,  
50 In thowzt and worde and dede also.  
The fende envied at hir virginite,  
That cruell~~e~~ enemy, that cursed foo :  
Many a sotillte caste he tho  
To haue *withdrawn* hire purpos trewe ;  
55 But sche loved one trewely, and no moe,  
That was hire lord and spouse Jhesu.

This fendis malice myzt not suffre  
This blissid virgyne in pees to be :  
Anone he styred a carnall~~e~~ luffer~~e~~  
60 Withe the flamynge darte of lecherie —  
His name was Fabricius, and was bayly  
Of that londe — : whan thardoure of con-  
cupiscence  
Had so overcome that he sent for Dorothe,  
To haue hire to his obedience.

65 He promysed to wed hir after the lawe  
And to geve hire tresoure infenyte.  
Alle thes profers they were but rawe  
Nor nothyng~~e~~ plesynge to hire delite :  
By ryches and deyn~~e~~te this sche set but lite,  
70 In heuen was hire conuersacion,  
Therefor sche helde but in dispite  
The goodis of worldly dominacione.

Withe stable *purpos* and trewe entent  
Sche seide : ¶ I haue vowed my virginite,  
And I schall~~e~~ trewely pay my rent 75  
To the seconde *persone* in trinite :  
He is my spouse, and *euer*more schall~~e~~ be,  
That for me schedde his *precious* blode ;  
There is no loue so trewe as he  
That deyde for me vpon~~e~~ the rode. 80

When Fabricius this wordes herde,  
That sche was stedefaste in Cristis byleve,  
Lyke a wode man~~e~~ than he ferde.  
He thowzt that mayden for to greve  
And from hire *purpos* hire to meve : 85  
He ordeyned of boylyng~~e~~ oyle a *tonne*,  
The virgines constauce for to preve :  
Thorowz drede he wend hire loue haue  
wonne.

But sche abode stedefastly,  
And thowzt hit a full~~e~~ esy payne : 90  
Thorow Cristes helpe that was nye  
Sche felt grete ioy in stede of payne,  
Anoynted in bawme as sche had leyne ;  
Sche made suche contenance (& suche  
chere)  
That for the myracle that there was seyne 95  
Many there turned, goddis law to lere.

Fabricius seide that thorow enchauntment  
And wichecraft that sche had wrouzt  
The feruor of the oyle was schent.  
Sche scholde not scape so sone, he thowzt : 100  
He put here in prison in a voghte ;  
IX dayes and nygtis there sche was stille,  
Of mete ne drynke sche had ryzt nouzt :  
He thowzt that virgine forto spille.

V. 42) chosyne vertuse. 44) ferre st. faire. 46) fadirs enf. 47) wurchupe. 48) in grette domynacione(!). 49) lyffede in full~~e~~ devoute. 50) and vor worde fehlt. 51) In vyede. (Harl. hat hinter virginite noch : bothe two). 53) sotille. thoo. 54) Tho. 56) spouse. 57) The fendes malys. suffire. 58) blissede. V. 59 fehlt. 60) flaumynge. 62) whome be ardowre (Harl. whan = wham). 64) at st. to. obidience. 66) giffe. 67) there st. thes. 69) be. deyntes she sette bo lyte. 71) helde it. 72) goddis. 74) saide. 76) trenite. 78) shede. precius. 79) law st. loue. 80) for me dyede one. 81) whane. thies wordis harde. 83) thene. farde. 84) be st. that. 85) fro. 86) ordeynde. oyle fehlt. 87) constans. 88) thoroughte. went. lofe for (to) haue. 89) bot. full~~e~~ stedfastely. 90) it. easi. 91 und 92 fehlen. 93) baine. loyne. 94) & suche chere (fehlt in Harl.). 95) mirakylle. scene. 98) have wrouthe. 100) shuld nozt skape. 101) But her in a prisoun~~e~~ he then brought (dieser Vers ist später am Rande u. in den Text eingetragen). 103) & st. ne.

105 But *with* angels mete fed sche was  
And swetely norysschyng alle that sesone :  
Sche was fulfilled *with* the fode of grace,  
That, whan sche come oute of *prison*e,  
Hit semed a verry gostly visione  
110 To beholde hire face fulle of beaute :  
Sche was moche fairere to loke vppone  
Than euer sche was wonte to be.

The peple mervayled sche was so faire  
And was so longe *without* fode  
115 And closid in *prison*e from the eyre.  
But then Fabricius *with* egre mode  
Bade the virgine, there as sche stode,  
Worschip his goddis, orsche schulde deye.  
But *with* parfite herte and reson gode  
120 Alle his ydols sche did defye.

«I schalle worschip» seide Dorothe,  
«God that made alle thyng of nouzt;  
For alle thi goddis deuellis be,  
Enemys to hym þat alle thyng wrouzt.  
125 Jhesu Crist, that *with* thy precious blode  
me bouzt,  
Knelynge on grounde y prey to the :  
Turne this ydole in to ryzt nouzt  
Thorow power of thy mageste !

Schew that there is no god but one !  
130 Then Fabricius lifte vp on hie  
A pilere of a mawment there vppone,  
So schewid forthe his ydolatrie.  
But angels of heuen were there fulle nye  
And cast (hit) downe in wondire wise.

106) Ms. norysschyng *with* þe fode of grace. 130) Ms. liften.

Amonge the *partees* of þe pilere þei found 135  
hit lye ;  
Hit had no power to aryse.

The fendis that in that ydole were  
With the lowde noyse cryed » Dorothe«  
In diuerse *partyes* of the eyre,  
»Whate have we displesid the ? 140  
In paynys and *tormentis* wastethe we be  
Thorow thi prayere that persithe hevene«.  
There were conuertid opynlye  
Many one that hird that stevene ;

And alle they suffred martirdom 145  
That folowid the lore of Dorothe.  
And in a gybbet sche was nome,  
Hire feet hangynge toward the skye,  
And alle to-raced was hire body  
With the hokys of yren, and *with* roddis bete, 150  
With the fleylis brusched fulle cruelly :  
This to here lawes they did hire threte.

Zit wolde they schewe more tyranny :  
Brennyng fagottis ordeyned were,  
Vnto hire pappes they did ham tye — 155  
This to this virgyn they did there.  
After this tormentrie and this fere  
Sche was put in prison, halfe dede and  
more,

Vnto the morow that sche schulde appere  
Openly this tyrans tofore. 160

When that sche come in here *presence*,  
Sche was alle hole, *without* infirmyte :  
Alle that were comen to that audience

V. 105) bote. fede. 106) And swetely norysshede. this st. that. 109) Ite semyde.  
very gostely. 111) myche. 112) thene. 114) withoutyne. 115) fro. 116) pane. egure.  
117) Behelde þe. 118) And bade hire worchippe. die. 119) hert. 120) dide.  
123) alle fehlt. deylis. 124) enmys. thingis. 125) Crist fehlt. has boughte, me  
fehlt. 126) one þi grounde. pray. 127) thies ydolls vn-to. 128) thorowe. 131) a  
peloure & a. 132) schewede he. 133) heuyn þer were. 134) caste theme. 135) par-  
tis. pilours. fonde it. 136) agayne to ryse. 137) þe ydolls. v. 139 fehlt. 140) tres-  
passed to the. 141) wasted. 142) pershyde. 143) conuertede were oppenly.  
144) harde. 145) suffirde. 147) gebet. wonne st. nome. 148) fete hangyde. v. 149 fehlt.  
150) of hyrne. bette. 151) flailis brysyde. 152) þus to theire. trete. 153) yitte.  
schew hire. tyrantrie. 154) brynnynge. 155) pappis. heme. 156) Thus þis, to fehlt.  
dere st. there. 158) Thei put hire. 159) morne. aperc. 160) Openly vn-to þe  
tyrandis as sche dide before. 161) came. þer st. here. 162) withoutyne. 163) come into.

Merveyled how that hit myzt be.  
165 Then seide the president: »O fayre may-  
den Dorothe,

Turne to oure lawes and do honour  
Vnto oure goddis that myzti be,  
And ze schall haue the more fawoure.

Thow art chastisede ynow for thyne  
offence

170 And that thow hast oure goddis defyed.  
Sche bowid not for alle his eloquence —  
Hire hert in Criste was trewly tyed.  
And oþer crafte then he aspid:  
And send Cristem and Kalixtem, hire  
sustres bothe,

175 That for fere of dethe hadden denyed  
Goddis lawe, thowz they were lothe:

For that they schulde revoke the spirite  
Of god that was hire sustere wíthynne.  
But sche was stedefaste and wolde not  
flytte

180 In no wise, to consent to synne.  
But mekely then sche did begynne  
To stable hire sustris in goddis lawe  
And put away the errow that they were  
ynne:  
And they consented vnto hire sawe.

185 When Fabricius herd of there conuer-  
sacione,

He comaunded the sustres bothe two  
Bake to bake forto be boundene  
And than in fyre forto be doo.

They were b(r)ennynd and martird soo,  
190 The sustres II, Cristenn and Kalixtem,  
And passid oute of this exile and this woo  
Evene streyzt to the blisse of heuene.

168) ge st. þou. 187) boundene st. boundon. 197) alle to-blowe st. also blo.

Then seide Fabricius to Dorothe:  
»How longe schall we suffre this dery-  
sion

With the wichecraft and thy sorcery? 195  
Hit is to vs a grete abhusion.  
Do sacrifice to oure goddis anone,  
Or ellis fulle sone thow schalt be dede;  
For ordeyned is thi confusione:  
Do sacrifice or lees thyne hed». 200

Dorothe answerd with glad chere:  
»Brynge forthe alle thi turlmentrie,  
And thow schalt fynde me redy here  
To suffre alle thi tyranny  
For Jhesu, my spous, whom worship y: 205  
For in his gardyn of delycis  
Aples and roses that smelle swetely,  
I schall plante, with oþer spicis:

There schall y be mery for euermore,  
In his blisse, eternally, 210  
For trew keepyng of his lore.  
At hire wordis Fabricius had envie,  
In his wodenesse he seide (sche) schulde  
abye.  
With the staves hire visage they al to-rent,  
Till they that bete hire were wery. 215  
This virgyn suffred alle here turlment.

Hire face was swellid and alle to-blowe,  
Alle to-raced and alle torne.  
To prison sche was comaunded soo,  
There to abyde vnto the morne. 220  
But he that was of a wirgyne borne,  
Hire lorde and spous, Criste Jhesu,  
Made hire fresche as rose on thorne,  
Brygt of colowre and fayre of hewe.

V. 164) that fehlt. myghte so be. 165) maide. 166) vneto. 168) ande þow schalte. 169) þi. 170) In þat. 171) nozt. alle fehlt. 172) god st. Criste. 173) Anoþer. 174) sent for. sisturs. 175) hade. 176) thow. 177) that fehlt. speryte. 178—9: of gode þat was stedefaste & wolde not flitte. 182) sistire. 183) and to pute awaie. 184) consentynge to. 185) whane, þer. 186) sistirs. too = two. 188) than fehlt. fier. 190) thies sisters too. 191) exille. 192) Euyne forthe to. 193) vneto. 194) dirision. 195) socerie. 196) abusion. 199) confucion. 200) or elles lose þi hede. 203) shall. 206) delice. 207) appuls. swetly. 215) to = till. 216) hire. 217) and also blo. 218) rasyde. to-torne. 221) But fehlt. God st. he. 223) as freche os. 224) hew.

225 Vppone the morow sche was forthe browzt.

Then seide Fabricius *with* egre con-  
tenaunce:

»Thow schalt haue now that thow haste  
sowzt,

Oure goddis on the schalle take ven-  
geaunce,

Thow schalt do hem no more grevaunce.

230 This day thow schalt lese thyne hed:

This is thy jugement and thi penaunce:

For blasphem of oure goddis thow schalt  
be dede.

As sche was lad vnto hire martirdom  
Without the wallis of the cite,

235 Seide to hire in skorne and illusion:

Theophilus, the prothonotarye

Of that reame: »O thow virgyne Dorothe,

Of the roses and aples *pat* in *pi* spouses  
gardyn growe

I prey the sende some vnto me.

240 Sche seide: »I schalle sende the inowe.

Zit this was in the wyntire is sesone

Contrarye to nature and to kynde,

Nothyng acordynge vnto resone,

Frute and floure that tyme to fynde.

245 But on hire spous was alle hire mynde,

To whom sche felle on kneys to pray:

»My lorde, that alle may lose and bynde,

Take hede whate thi *seruaunt* wolle seye!

I prey for alle that *with* deuocione

250 Vnto the prey *with* trewe entent,

That mynde haue one thi *seruantis* pas-  
sione,

In hiryng or redyng, that take talent

236) Ms. prothonotarye. 253) but to st. vnto? 271) haste st. has. 277) Ms. white st. withe.

But to my name: that thow assent  
To deluyne hem from here disece,  
From angre and from combrement, 255  
And that they mow the trewly please,

From false name and schamefull pouerte,

And afore there ende trew contricion,

From myschefe that they deluyner be,

And graunte hem of here synnes *remys-* 260  
*sione*;

And they that bene in oure ladies prysone,

That *with* childe-byrthe bene grevid,

Graunt hem some ease of here burdone,

Thorow my preyere to be releuyd!

And where the story is of my passion, 265

In howse or eny dwellyng place,

Neyther fyre ne leuen hit ouercome!

And whan hire preyere ended was,

A voyce was hirde thorow goddis grace,

That seide: »O virgyne Dorothe, 270

Alle thi preyere purchased thow haste.

Come, swete tewe-loue and spous, to me!

Then the virgyne leyde downe hire hede,

Redy vnto the turmentowre.

And sodenly in hire sigt apperid 275

A childe, that clothed was in purple,

Barfote, white loxe crise and pure,

Full of goldyn sterrys was his garment;

A baskot he helde of swete odowre

With roses and aples, hire to present. 280

Then seide that virgyne vnto the childe:

»Myne owne gode lorde, now I pe pray

In the lowlyeste wise *with* wordis mylde:

Bere this to Theophle the scribe, and seye

V. 225) morne. 226) egire. 228) shalle take on the. 229) theme. 230) daie. shalle  
lose this hede. 232) blasphemynge. shalle. ded. 233) led to. 235) said. 236) þane  
sais the prothanarie(!). 237) reine. 238) and of *pi* appels. spouse. grow. 239) pray.  
send. to st. vnto. 240) send. ynow. 241) wynter, is fehlt. 242) vnto. 243) frute of  
floures. 246) knes. 248) wol saie. 249) pray. that fehlt. 250) y pray. 251) of  
st. on. 252) herynge. that fehlt. 253) Vnto. 254) theme. fro *per* disease. 255) fro.  
combrement. 256) may. 260) theme. *per*. 261) Also theme. be. lady presone.  
262) childis byrth. agreuyd. 263) sone fehlt. byrdene. 265) my fehlt. 266) any.  
267) noþer fier nor leuyn. one comme. 269) And was(!) herd. 271) has st. haste.  
272) trulofe. 273) layde. 275) apperid. 277) with lokes bothe crise. 278) gold ster-  
res. 279) basket. 280) appuls. 281) þe st. that. *pat* childe. 282) my nowne. 283) &  
*with*. 284) to þe phile þe scribe(!). saye.

- 285 That I haue kept my promysse and my Sendithe aples and flowris swete and 315  
daye. savourie,  
And so sche toke hire martyrdome,  
This virgyne Dorothe, this blessid may,  
Deoclisian and Maximian þene emper-  
ouris of Rome, That hathe browgt me in this stownde  
Out of the fendis cursed frames. 320
- Of Fabricius here bayly in that contrey,  
290 That put hire to hire passionē  
The VIII day from the Idus of Februarij;  
The date from Cristis incarnacionē  
IIC MXXXVIII yeris were gone  
That sche suffred dethe for Crist Jhesu  
295 And alle hire enemys so ouercome,  
This blessid Dorothe that was so trewe.
- This childe come vnto Theophle,  
In the president palis as he stode,  
And schewid hym the roses and the aples,  
300 And seide: »Dorothe, my suster good,  
That promysed the, whan that sche yode  
To suffre dethe, after thi desyre,  
Aples and roses, there as thou stode:  
Now hast thou that thou dedest require:
- 305 From the paradis of hire spous Jhesus  
Sche hathe sende the this presentē.  
The childe vanysched, when he had seide  
this.  
Then Theophle loued god omnipotent  
That suche comfort to hym had sent,  
310 He seide there was no god but the god of  
Dorothe;  
Alle his mysbeleue he did repent,  
And worschippid one god in t'renite,  
»That in the monthe of Februarie,  
When grete colde congeileth the grownde,  
294) Ms. Jhesus. 315) Ms. sauoure.
- Then thorow Theophle is predicacionē  
Alle that cite conuerted was.  
When the tyran see alle theire conuer-  
sionē,  
He cryed out and seide: »alas!  
This is a wondirfull cas 325  
That alle owre goddis bene this forsake.  
Withē mo peynes the scribe he did deface  
Then Dorothe suffred for Crist is sake;
- At last, to schew his tyranny,  
He leet hewe his body in pecis smale, 330  
And cast hit in dyuerse partie,  
That wilde bestis to hit schulde falle  
And oþer fowlis devowre hit alle.  
But afore that Theophilus
- (Der Schluss fehlt, da ein Blatt im Ms.  
ausgerissen ist; derselbe lautet in Ms.  
Arund. 168.)  
With grete devocione did crie and calle 335  
To Dorothe spouse, Criste Jhesus,  
After cristene feith was baptized,  
And receyued oure lord in fourme of  
brede:  
And went, with martirdome glorified,  
To þe prince of martiris and þe hede, 340

V. 285) promyse. 288) þe st. þene. emperour. 289) And st. of. þer. cuntre. 291) fro  
Idus of februarē. 293) and VIII yers. 294) deth. Criste. 295) enmyse. 297) childe  
fehlt. Theophile. 298) presidente place. as fehlt. 299) hym fehlt. þe appuls and  
roses. 301) that nach whan fehlt. 300de. 303) she st. thou. 304) diddyste.  
305) fro. 306) sent. 307) thus. 310) bot god, the fehlt. 312) worchupe. 313) mo-  
neth. februarē. 315) and flowris fehlt. saviour st. sauoure. 316) willē. be vor  
foundede fehlt. 319) has me broughte into. 320) fame. 321) is fehlt. 322) couerted.  
323) tirande saw alle þis couersacionē. 326) alle fehlt. þus. 329) at þe laste.  
tirannyē. 330) lete hew. smalle. 332) shuld to it. 333) oder foules devowred.  
334) Theophilus.



a) aus Ms. Harl. 2382.

And layd on hym yre, as moche as he  
myght bere.



55 And after þat this tray(tur) dud take hym  
oute,

And his body naked & bare al aboute  
Vnto a strong piler he dud hym fast bynde  
And bete hym al aboute before & eke be-  
hynde,

And of his bare body, þat was faire &  
freshe,

60 With pynchons & pynsons thei rent away  
þe fleshe,

And buffeted hym, as thei were mad &  
wode,

That alle his faire body ran alle of blode.  
But in þe mene tyme, as trew men telle,  
Dyoclician deyde, that was fals & felle.

65 And after shrewe anone cam anothe(r),  
Maximian, in malice which was his bro-  
ther;

He was a fals shrewe, this Maxymyan,  
Vnto this holy bisshop: he was his bane.  
For he lete ordeyne an hidous gret fornace

70 With pych & hote leed & brynston in brace.

And vnderneþe a fire brennyng fast,  
And theron þis holy man anone he dede  
cast;

And al his bare body ther in dud bathe,  
But, blessid be god! he had no maner  
scathe.

75 And than þis fals tyrant, ful of vnsele,  
Toke an hevy haberiouns of yre & of stele  
And leyd it in the fire, til it was glowyng,  
And put it on þis seynt al naked stondyng;  
But thurgh goddes grace he felt no more  
smert

80 Than doth any man þat wereth a softe  
shert.

Than was this tyrant as wode as an hare,  
For he coude no craft to bryng þis seynt  
to care.

And this tirante a newe iette dud aray:  
Apon two trestellis a long bord dud he  
lay

85 And this holi man he lete bynde to that  
borde,

And to his felle tormentoures this was his  
worde:

»Kyt ye with a knyff his body round aboute,  
That his guttes & entrailes may comen  
oute,

And wynde hem vp after þat apon a long  
spete:

And lete hym than after þat do alle his go  
profetes.

And as this tirant bade, anone it was done,  
And his kene tormentours redely & sone.  
And there this holy man withyn short  
space

He yeaue vp the gost, as goddes wille  
was.

Fro þe woo of this world thus dud he 95  
wende

To ioy & to blisse that neuer shal haue  
ende.

God of his goodnes & of his gret grace  
Thurgh help of þis seynt bryng vs to þat  
place!

### Oratio ad Erasmus.

Seynt Erasmus, thu holi bisshop  
And goddes owne martir, as we tristly 100  
hopp:

As thu on þe sonday offred vp thi good  
For þe loue of our lord þat dyed on þe  
rood,

And as þu on þe sonday suffrest þi dise  
For our lordes loue, whom þu woldest  
plese:

Thu receyue our prayer and our offryng 105  
To the worship of god & his plesyng,  
And saue vs alle from al maner payne,  
Yf it be goddes wille and also thyne,  
And saue vs alle fro hem þat ben our  
foone,

Both bodely and gostly þat vs disease none, 110  
And thurgh þe mercy of god & also þi  
mede

Graunte vs repentance for our mysdede,



Alle cristen folke, ze listen and lere  
 Of an holy buysshope & a martere,  
 Whos name is clepede seynte Erasmus,  
 As þe boke says & trewe men telle vs.  
 5 Of an holy man here may men rede  
 Whate merite þey may haue & what mede  
 That wille worship god & hym deuoutely  
 Euery sonday, with þre þinges princi-  
 paly.  
 And þo þinges be þay, as ze shall here :  
 10 Withe a deuoute pater noster or oþer  
 praiere,  
 And withe som almesdede, lesse or more,  
 Of mete or of mony geuyn to þe pore,  
 Ande withe som candel-lighte more or lesse  
 Brennyngate evynsonge, matens or messe.  
 15 He þat doos þese þre þinges for þis mar-  
 tur sake,  
 These rewardes folowyng forsoþe shal he  
 take :  
 On is þis : þat he shall haue to his le-  
 uyng  
 A resonable fode to his last endyng ;  
 An oþer is þis : þat any of his foone  
 20 Henderyng or harme to hym schalle do  
 none,  
 Zif his cause be trew — þis is certan, —  
 Þroughe þe prayere of þis holy man,  
 And what þat he askis resonably,  
 God wille ite graunte hym of his mercy ;  
 25 An oþer is þis — þat schall hym plesse :  
 He shall be releued of all maner desese ;  
 Aud an oþer is þis, as þe boke seyþe :

He shall dey in þe ryzt beleue & feythe,  
 And all so, or þe soule fro þe body twy(n),  
 He shall haue shryfte & contricion for his 30  
 sy(n),  
 Moreouer he shall resceyue, or he be  
 dede,  
 Cristes owne bodey in þe forme of brede,  
 And he shall reseuyue afore his endyng  
 The holy blessed sacramente of annoy-  
 tyng.  
 And so shall he come to þat ioye & blys, 35  
 In þe whiche as we trow þis holy man is,  
 Thate is þe blys of heuyn þat neuer shall  
 ende —  
 God geue vs all grace þedyr for to wende.  
 Sers, ze shall vnderstand, as we wretyn  
 fynd,  
 Þat þis holy man was ponysshed & 40  
 pynde  
 In þe cuntre of Champayne, as þe boke  
 telles  
 And as men reporte þat in þe cuntre  
 dwelles.  
 Whos day falles in þe somer on þe þrid  
 day  
 Of Juyn, next monythe after May.  
 And on þe sonday he had his most woo, 45  
 Of whiche I shall tell iou, or I hens goo,  
 Vnder two fals tyrauntes ful vntreuly,  
 Þat were fals traytours to god almyghty :  
 Þe name of þe fyrst was callid Dioclician,  
 And þe secund was callid Maximian. 50

These ben þe passions þat þe suffred only on þe sonday for þe loue of god :

Þe first was inprisonyng, tyll *turmentours* come.

- Þe II was byndyng to a pyler *withe* sharpe cordes.
- III was betyng all naked *withe* scourges of lede.
- IV was betyng *withe* zerdys made of brymbles.
- V was betyng *withe* grete balled battes.
- VI was brennyng *withe* torchys on iche place.
- VII was rakes of yren rendyng his flesshe.
- VIII was tynes brennand prikkyng þe flesshe.

These passions he suffred vnder Dioclician of þe *turmentours* of Turry(?) :

- IX was stokkyng, fettryng & manaclid agayn.
- X was dryuand grete nayles in his body.
- XI was drauyng vp *withe* cordes þe body be a poly.
- XII was nyppyng his body *withe* pynsons.
- XIII was dryuand oute his tethe *withe* betylles.
- XIV was persyng his flesshe *withe* fyre forkis.
- XV was pyche, ter, leed, brywston, & oyle boylyng.
- XVI was bounden to a borde *withe* a grete peys of leede.

These he suffred of þe *turmentours* of . . (der Name fehlt) :

- XVII was paryng of his nayles of fyngres & toys.
- XVIII was betyng on his body *withe* brennyng malles.
- XIX was drawyng out his tethe *withe* hote pynsons.
- XX was boylyng in a lede ful of oyle.
- XXI was annoyntyng his body *withe* hote pyche & ter.
- XXII was a brennyng helme set on his hede.
- XXIII was hanggyng vp by þe fete & peyses be þe nek.
- XXIV was a fleshoke rendyng his flesshe.
- XXV<sup>ti</sup> was brennyng horse-combes to currey hym *withe*.
- XXVI<sup>ti</sup> was plukkyng his flesshe *withe* fullers combes.
- XXVII<sup>ti</sup> was a brennyng myter set vp on his hede.
- XXVIII was rubbyng his body *withe* fullers tasels.
- XXIX was rubbyng his body *withe* a ba. . prik.
- XXX was sheryng his flesshe with cikels.
- XXXI was castyng hym oftyen on þe tyndes of an harow.
- XXXII was betyng *withe* scourgis fulle of ballis of tree.
- XXXIII was scorgyng hym *withe* cheynnes of yren.
- XXXIII<sup>i</sup> was crownyng him *withe* garlondis of thornis.
- XXXV was turnyng oute his ien *withe* wymbles.
- XXXVI was brennyng eggys bounden to his arme-holys.
- XXXVII was layde on a brennyng stone *withe* fyrr vnder.
- XXXVIII was a brennyng haburgeon cast vpon hym.
- XXXIX was sawyng *withe* sawes of tree.
- XL was a myter brennyng set on his hed ageyne.

28) tasel = teasel, fuller's thistle. 29) Das vorletzte Wort ist unleserlich, scheinbar balst. 43) In brand/et ist die letzte Silbe durch Corr. unleserlich.

- Pe XLI was brennyng hym in a hote ouen.  
 - XLII was persyng his body *withe* hote yren spyttes.  
 - XLIII was brennyng on a brandlete(?) bounden þerto.  
 - XLIII was hangyng be þe handis on a Jebet.  
     (Hier ein Zwischenraum, für eine Ueberschrift).  
 - XLV was: þey dyd hym gon barefote vpon colis.  
 - XLVI was brennyng platys leyde to his body.  
 - XLVII was hangen on cros like seynt Petir.  
 - LXVIII was cuttyng his flesshe *withe* rasers.  
 - XLVIV was liggand on a bedde and fyre þervnder.  
 - L was wyndyng his gottis out *withe* wyndelas.  
 - LI was betyng, bunchyng, & byndyng to a peler.  
 - LII was puttyng salt in his body after his guttes were oute. & sithen  
     byryed *withe* angelys in Champayne.

Darunter folgt in roth, aber ausgewischt mit schwarz:

Quicumque hanc antiphonam cum oracione subscripta corde contrito quali die dominica deuote dixerit in honore sancti Erasmi Episcopi & martiris, deus ipsi prouidebit de omnibus sibi necessarijs, absque eucaristia et sacra vnxtione non morietur, ab omnibus inimicis tutus erit, et decem milia dierum indulgencie pro mercede habebit.

(Das angezeigte Gebet folgt aber nicht, doch ist Lücke von 1½ Spalten dafür gelassen).

## 9. A disputisoun bytwene a cristenemon and a Jew\*).

(Sir Water's wunderbarer Sieg über einen Juden).

aus Ms. Vernon, fol. 301.

Alle bliþe mote þei be  
 Þat folyes bleþeliche wole fle.  
 How hit bitidde biþonde séé,  
 Þe soþe I wol ȝow say.  
 5 In þe toun of Parys,  
 Þat is a citéé of prys,  
 Twey men mette þat weore wys,  
 And wente bi þe way.  
 Þei weore clerkes of diuinite,  
 10 Crafti men in heore degre.  
 Eiþer maister wolde be,  
 Fondep̃ ȝif þei may.  
 Þus þei disputed so faste  
 While þe day mihte laste,  
 15 Nouþer oþer couþe caste,  
 Beo rihtwys lay.  
  
 Þe ton was of Engelonde,  
 A cristene mon, Ich vnderstonde;  
 He hedde Isouht ouer þe sonde  
 20 Wondres to se:  
 He hedde llernd of clergys,  
 As men doþ þat beoþ wys:  
 Þe mon þat most is of prys  
 Maister moste be.

Þe toþer was a jeuz riht, 25  
 A mon muchel of his miht;  
 To his troupe hedde he tiht  
 Trewe as þe tre:  
 Þat wol I apertly preue:  
 30 Þulke lay þat he on leeué,  
 For no gold þat (me) mihte him ȝeue  
 Chaunge wolde not he.  
  
 Þe cristene mon seide, as he þouȝt:  
 »Lo ȝonde vr god, þat vs bouȝt!  
 35 Oþer trouwe þou hit nouȝt,  
 Bi daye nor bi niht?  
 Certeynliche, ȝonde is he  
 Þat for vs digede on þe tre  
 And also bouwed him to be  
 40 In a buyrde briht,  
 As heo wemles was,  
 Seþþe cler as þe glas;  
 Bitwene oxe and an as  
 Ibore was þat kniht  
 45 At þe ȝol ful ȝare,  
 Al for vr welfare.  
 Woldest þou leeué on my lare,  
 Þi lykyng were liht«.

V. 30) me fehlt vor mihte.

\*) 3 Strophen dieses Gedichts, V. 145—192, sind abgedruckt in Warton's Hist. of Engl. Litt. (ed. Hazlitt III, 181—3). Es ist im Dialekte und wahrscheinlich vom Dichter der Susanna.

Pe jeuz sone seide pare :  
 50 »Ar we forpere fare —  
 Per is o god, and no mare,  
 Heizly in holde,  
 And, as I trowe, in þe trone,  
 He schop þe sonne and þe moone ;  
 55 But he hedde neuer no sone  
 For synful was solde.  
 Pe grete god calle we —  
 Pat is semely to se :  
 Oper may þer non be,  
 60 Zonger ne olde.  
 Wharto makestou þi mone ?  
 I trouwe, þi wit beo þe wone ;  
 Al mis artou gone  
 Heer on þis wolde«.

65 Pe cristen mon stondeþ stille,  
 And seþþen he talkeþ him tille  
 And seiþ þat »þi wikked wille  
 Schal worche þe ful wo.  
 Þou leuest not in þe mes,  
 70 Pat euer god þer in is :  
 Forþi lyking is þe les  
 And loren artou so,  
 And al þi careful kynde  
 Pat euer bicom of his strende.  
 75 Men schal in baret þe bynde  
 And bete þe ful blo.  
 Whon þou schalt of þis world wende,  
 Þou schalt be tauzt to þe fende  
 And euermore wiþouten ende  
 80 In to þe pyne go«.

Pe jeuz bigon him to greue :  
 »Pat wol I apertly preue,  
 Boþe of Adam and of Eue  
 Of hem we weore alle Iwrouht.  
 85 And I dar wage wiþ þe  
 Tonnes of wyn þre  
 Pat I schal lete þe him se,  
 Þou seist þat þe bouht,  
 Boþe þe vuel and þe gode :  
 90 Hou he was don on þe roode ;

And alle þat bi him stooðe  
 Whon he to deþe was brouht.  
 So const þou not do  
 • For al þi clergie ; þerto,  
 As haue I reste oper ro, 95  
 Þi reson is nougt«.

Pe cristen mon mildely gon malt :  
 »I telle þe, truwaunt fortalt :  
 Men schal in prison þe palt  
 And putte þe to pyne, 100  
 But zif þou lete me him se  
 Pat for vs dyede on þe tre.  
 Seþþe þe maystrie zeue I þe,  
 To þe and alle þyne.  
 Loke þow holde þat we say ! 105  
 To morwe, set we þat day,  
 We schal wende on vr way  
 To winne vs þe wyne.  
 Pe mon þat fayles of his fare,  
 Al loren is his lare ; 110  
 He may droupe and dare  
 Pat schal his troupe tyne«.

Þus þei woke al þe niht,  
 Til on þe morwen at day-liht  
 Pe cristene mon ros riht, 115  
 And radly gon say  
 His matyns in þe mornyn ;  
 Seþþe his masse gon he syng,  
 He þonked vr lord in alle þing  
 As he þat most may. 120  
 Soone þei metten, as þei miht.  
 »Haue I don«, he seide, »artou diht  
 For to holde þat þou hiht ?  
 Þis is vr day.  
 Oper a nay, or a za ? 125  
 Soone tel þou me swa !«  
 Him grauntes forto ga,  
 And went on heore way.

Pe cristen mon seide son,  
 Whon his masse was don : 130  
 »I wol take god me vppon

And bere him wiþ me :  
Boþe in lond and in leode  
Al þe lasse is my drede :  
135 Þe mon þat to him takeþ hede  
    Þe better he may be.  
    Þer nis non enemy in helle  
    Non so fers ne so felle,  
    And he here of vre lord telle,  
140 Þat on is in þre :  
    For al þe gold in þe grounde  
    He wolde not byde him a stounde  
    Þat he nolde freschly founde  
    And away fle.

145 Forþ heo wenten on þe feld  
    To an hul þei biheold.  
    Þe eorþe cleuet as a scheld  
    On þe grounde grene.  
    Sone fond þei a stih :  
150 Þei went þer-on radly ;  
    Þe cristene mon hedde ferly  
    What hit mihte mene.  
    After þat stiz lay a strete,  
    Clene Ipauet wiþ grete.  
155 Þei fond a maner þat was meete  
    Wiþ murþes ful schene,  
    Wel coruen and wrouht,  
    Wiþ halles heize vpon loft.  
    To a place weore þei brouht  
160 As paradys þe clene.

    Þer was foulene song,  
    Muche murþes among —  
    Hose lenge wolde long,  
    Ful luitel him þouht.  
165 On vche a syde of þe halle  
    Pourpul, pelure and palle ;  
    Wyndouwes I þe walle,  
    Was wonderli Iwrouht.  
    Þer was dosers on þe dees  
170 Hose þe cheef wolde ches,  
    Þat neuere ricchere wes  
    In no sale souht.  
    Boþe þe mot and þe molde  
    Schon al on red golde.

    Þe cristen mon hedde ferli on þat folde 175  
    Þat þider was brougt.

• Þer was erbes grownen grene,  
    Spices springyng bitwene —  
    »Such hedde I non sene,  
    Forsorþe, as I say». 180  
    Þe prestel song ful schille,  
    He newed notes at his wille ;  
    Feire floures to fille.  
    Feire in þat fey.  
    And al þe Rounde table good 185  
    Hou Arthur in eorþe ȝod,  
    Sum sat and sum stod  
    O þe grounde grey —  
    Hit was a wonderful siht :  
    As þei weore quik men diht, 190  
    To seo hou þey play.

    Þe jewȝ sone in þat tyde  
    He spak þer a word of pryde —  
    Hose wol lenge and abyde  
    May lusten and lere. 195  
    Til a nonnerie þei came —  
    But I knowe not þe name :  
    Þer was mony a derworþe dame  
    In dyapre dere.  
    Squizers in vch a syde 200  
    In þe wones so wyde.  
    »Heer schul we lenge and abyde,  
    Auntres to heere».   
    Þenne swiþe spekeþ he  
    Til a ladi so fre 205  
    And biddeþ : þat he welcome be,  
    »Sire Water, my feere».

    Þer was bordes Icloþed clene  
    Wiþ schire cloþes and schene.  
    Seppe a wasschen, I weene,  
    And wente to þe sete. 210  
    Riche metes was forþ brouht  
    To alle men, þat good þouht —  
    Þe cristen mon wolde nouht  
    Drynke nor ete. 215



Þer was wyn ful clere  
 In mony a feir maseere,  
 And oþer drynkes þat weore dere  
 In coupes ful gret.  
 220 Siþþe was schewed hem bi  
 Murþe and munstralsy,  
 And preyed hem do gladly  
 Wiþ rial rehet.  
  
 By þe bordes vp þei stode.  
 225 Or þei forþere zode,  
 So weore þei war of a rode  
 Ful raþe, as I rede,  
 And a bodi þer-vppon  
 Þat woundes hedde mony on;  
 230 Bi him stod Marie and Jon,  
 Wepynde good spede,  
 Oþur apostles of prys,  
 Poul and Peter þe wys  
 And seint Jon þe Baptys,  
 235 Was douhti of dede.  
 Whon he was schewed to þe siht,  
 Boþe of leom and of liht  
 Þe mon þat most was of miht,  
 His woundes gon blede.  
  
 240 Þe jeuz sone seide he :  
 »Holden is þat I hihte þe«.  
 Þe toþer seide : »þat schal I se,  
 Certeynly, ful sone«.  
 Þe cristen mon hedde a derworþ þinge,  
 245 On his bodi he gon hit brynge :  
 Þat a prest schulde wiþ synge  
 Whon masse schulde be don.  
 »Zif þow be god so fre  
 Þat for me dize on þe tre,  
 250 Here þi sone mai þou se«  
 And heold him abouen.  
 Whon he was schewed to þe siht,  
 He barst þe buyldynge so briht.  
 Boþe was derk as þe niht  
 255 Heore sonne and heore mone.  
  
 Al þe gere þat was gay  
 Was þenne Iwasted away.

Þe cristene mon gon say :  
 »Beon þeos þi godes here?«  
 Þe jeuh onswerde him wiþ nay 260  
 And ofte merci gon him pray :  
 »I wolþeue my lay  
 And on þi lore lere.  
 Sore I doute me of dred.  
 I haue ilost my wed : 265  
 Þo þat are forþ fled  
 Was fendes in feere,  
 Non good, but al ille«.  
 No more he tented hem.tille.  
 Heo þo stoden ope hulle 270  
 Þer þey furst were.  
  
 Þus he zeldes him zare,  
 Al for his welfare.  
 He seide : »of blisse I haue be bare  
 Sepþen I was furst born. 275  
 Now knowe I wel þat hit mai be  
 Þat ofold god is in þre :  
 Whuch þat þou brouzt wiþ þe  
 Þis day at morn.  
 He is vre heuene kyng, 280  
 Makere of alle þyng,  
 And schop þe fruit for to spryng,  
 Boþe curnel and corn«.  
 Þus he rapes of his res,  
 To vre God he him ches, 285  
 Let al his lufernes,  
 Was poynt to be lorn.  
  
 Sepþe þei wente to þe cite,  
 Acordet, as þei scholde be.  
 Who was payed bote he, 290  
 And eiþer of oþer !  
 He þonked god his swete sonde  
 Þat he hedde brouzt out of bonde,  
 Wel Iwonne to his honde,  
 Blipely his broþer. 295  
 Mete and drynke þei hedde at wille,  
 Wiþouten grucchyng or grille  
 In troupe tente þei þer tille,  
 And laste al þat oþer.  
 Þe mon þat haþ synne Iwrouzt 300

And siþen repentes him ouȝt,  
God is apayed, þat vs bouȝt.  
Leeue we non oþer.

What was þe mōnnes nome Ilyk  
305 But Sir Water of Berewyk?  
He was wonynge I þe ryk,  
At Roome was called.  
Þe pope ȝaf him pouste —  
Þat mony mon mihte se —

Penitauncer for to be  
Of ȝonge and of olde,  
Seþþe to soyle and to schriue  
Boþe to mon and to wyue,  
Eke to mende heore lyue  
And to þe trouþe holde.  
315 Þenne tok þei þe jeuz  
Anon cristend hym neuȝ;  
Þus to vre god he hym kneuz  
And ȝeþly him ȝolde.

310

315

V. 313] Ms. two st. to.

## 10. Roberd of Cisyle.

PRinces proude þat bep in pres,	For þat he was Conquerour;	
I wil þou telle þing nobles.	In al þe worlde nas his per,	
In Cisyle was a noble kyng,	Kyng ne prince, fer no ner.	
Fair and strong and sumdel ȝyng.	And for he was of chialrye flour,	15
5 He hadde a broþer in grete Rome,	His broþer was mad Emperour,	
Pope of alle Cristendome;	His oþer broþer Godes vikere,	
Anoþer broþer in Almayne,	Pope of Rome, as I seide ere.	
Emperour, þat Sarzins wrouȝte payne.	Þe pope was hote Pope Vrban :	
Þe kyng was hote Kyng Roberd ;	He was good to God and man ;	20
10 Neuer man wiste him ferd ;	Þe emperour was hote Valemounde :	
He was kyng of gret honour,	A strengur werreour was non founde	

14) Die Mss. lesen ne st. no.

Diese Legende, die bekanntlich schon von Utterson, Halliwell und Hazlitt nach verschiedenen Mss. edirt ist, folgt hier in einer gereinigten Ausgabe, auf Grundlage der engverwandten Mss. Vernon (V) und Trin. Coll. Oxf. 57 (T), die dem Orig. am nächsten stehen, mit Vergleichung des Ms. Harl. 1701 (H), welches die Verse an mehreren Stellen anders ordnet und Zusätze (es zählt 476 V.) aufweist, und Harl. 525 (Ha), welches noch bedeutendere Abweichungen zeigt und den Text vielfach frei verändert. Das sich an Harl. 525 anschliessende, vom Originale am weitesten entfernende Ms. Cbr. Ff II, 38 (514 V.) ist für die Textkritik fast werthlos und nur hie und da zugezogen. (Die letzte der bekannten Hss. Cbr. Ji IV, 8, habe ich nicht benutzen können). Ich habe geglaubt, auch in graphischer Hinsicht mich von den Hss. nicht entfernen zu dürfen, obwohl das Original wahrscheinlich einige abweichende Formen hatte (z. B. vielleicht ich st. ech, swich st. such, gilt pilt st. gult pult, chirche öfter no st. ne u. a.); doch ist einheitliche Schreibung durchgeführt. Ob das süd-mittelländische Original þei (pai) oder heo (he?) als pron. plur. 3 hatte, ist schwierig zu entscheiden; V hat in der Regel heo (þei nur 175), die and. Mss. þez, þey.

V. 1) T in pes. Ha princis. bene. preesse. 2) V I wol, T ich wille, H I wyl. V ou, notles. T þyng nobles. H of þyng no les. Ha : A thing I wulle yow telle þat is no les. 3) T Ha Cesile, H Cysyle. 4) H fayre, stronge, sumdele (H hat oft e am Ende). Ha yonge. 5) V hedde. 6) T Ha of alle, V of al, H ouer al. 7) V he hedde st. broþer, Almayne. 8) V An Emperour. H whom st. þat. V sarazins, T sarsynes, H sarysyns. Ha sarysyns wrought ageyn. 9) Ha called. V Ha Robert. 10) V ne wuste, T H Ha wiste. T H Ha aferd, V fert. 11) H grete honoure. Ha of mikelle. 12) H And yclepyd he was, Ha He was cleped a. 13) T wordle. H In alle þe worlde ne was, Ha In noo lond was. H Ha pere. 14) H Forto acounte; Ha (C) Kyng ne duke. H Ha nere. 15) And fehlt in Ha. V chialrie, T cheualrie, H chyualry. H floure. 16) H made. 17) V godes, T godis, H goddys. 18) VT was hote, H hyghte. Ha He was cleped. 20) H Ha : he louede boþe, Ha god a man. 21) H hyghte syre, Ha was cleped sir Valamond. 22) VH strengur, T strengere, Ha stronger. T werroure, H Ha werryoure, V weorreour. V nas, T Ha was, H was neuer

- After his broþer of Cisyle,  
Of whom þat I schal telle a while.
- 25 Þe kyng þouȝte he hadde no per  
In al þe worlde, fer no ner;  
And in his þouȝt he hadde pride,  
For he was nounper in ech a side.
- At midsomer, a seynt Jones nȝt  
30 Þe kyng to cherche com ful rȝt,  
Forto heren his euensong.
- Him þouȝte he dwelled þer ful long:  
He þouȝte more in worlde's honour  
Þan on Crist, oure saueour.
- 35 In Magnificat he herde a vers:  
He made a clerk hit him rehers  
In langage of his owne tonge —  
In latyn he niste what þei songe.
- Þe vers was þis, I telle þe:  
40 Deposuit potentes de sede  
Et exaltauit humiles —  
Þis was þe vers, wiþouten les.
- Þe clerk seide anon rȝt:  
«Sire, such is Godes miȝt
- Þat he may make heyze lowe,  
And lowe heyze, in litel þrowe.  
God may do, wiþoute lyze,  
His wille in twynklyng of an eȝe».
- Þe kyng seide wiþ herte vnstable:  
«Al ȝoure song is fals and fable. 50  
What man haþ such pouwer  
Me to bringe lowe in daunger?  
I am flour of chiualrye,  
Min enemys I may distrye,  
Noman liueþ in no londe 55  
Þat me may wiþstonde:  
Þan is þis a song of nouȝt.  
Þis errour he hadde in þouȝt.  
And in his þouȝt a slep him tok  
In his pulpit, as seiþ þe bok. 60  
Whan þat euensong was al don,  
A kyng ylich him out gan gon,  
And alle men wiþ him gan wende —  
Kyng Roberd lefte out of mynde.  
Þe newe kyng was, I ȝou telle, 65  
Godes angel, his pride to felle.  
Þe angel in halle joye made,

none. H<sub>a</sub> found. V. 23) H: He sente afyre. 24) T wham. þat fehlt in H<sub>a</sub>. H y shal ȝow, H<sub>a</sub> I wulle speke. T shel. 25) H<sub>a</sub> That st. þe. H pere. 26) V H no, T H<sub>a</sub> ne. H<sub>a</sub> ferre. H<sub>a</sub> nere. 27) H In þat, and fehlt. 28) V T nounpeer, H nom pere; H<sub>a</sub> hadde no pere in neuer a syde. V vch a, T H eche (Orig. ich?). 29) H H<sub>a</sub>: And in (H<sub>a</sub> on) a nyȝt of seynt Jone (so auch C.). 30) H: The kyng come to þe cherche anone; H<sub>a</sub>: The baptist, þe kyng to cherche wold gone (C: Thys kyng to þe churche come). V churche, al. cherche. 31) V H<sub>a</sub> heeren, T H here. T eue-song, H euynsong. 32) H he þoghte hys dwellyng. V H<sub>a</sub> dwelled, T dwelde. V H ful, T H<sub>a</sub> to. 33) H<sub>a</sub>: His þought was more in. H on worldly onoure. T worl-dis. 34) V þen, al. þan. V H<sub>a</sub> in, T H on (C of). H<sub>a</sub> Jhesu. V vr, al. oure. 36) T it. Hreherce, H<sub>a</sub> to rehers. 37) T owe. H tunge. 38) V nuste, T nyste. H: For he wyste nat, H<sub>a</sub>: In lateyn he ne west þat. V heo, T þez, H H<sub>a</sub> þey. 41) V exultavit. 42) H<sub>a</sub> That. T wiþoute. 43) H seyð anone. 44) H Sere. V T such, H swych, H<sub>a</sub> soche. 45) T heȝ & lowe. 46) T low heȝ, H þe lowe hyȝhe, H low hye. T H<sub>a</sub> in a. V luytel. 47) H he st. god. T don wiþouten. V lyȝe, al. lye. 48) V wil. T twyng-lynge, H<sub>a</sub> twenkelyng. H ye, H<sub>a</sub> a nye. 49) H H<sub>a</sub> (C) þoght st. herte. H<sub>a</sub> vn-stabill. 50) V T al ȝor (T ȝoure) song, H Thys song. H<sub>a</sub>: ye rede and synge false in fable. 51) V mon. H<sub>a</sub> þat st. such. 52) H H<sub>a</sub>: To bringe me. H<sub>a</sub> in soche, lowe fehlt. 53) H<sub>a</sub>: My name is. 54) H enmyys, T myne enemyes. T H destroye, V distrye. 55) T H<sub>a</sub> leueþ. H There ys noman þat lyueþ yn londe, H<sub>a</sub> Noman leueth now in londe. 56) H That may aȝen me. H<sub>a</sub> me may now. 57) H songe. 58) H yn hys þoȝt. H<sub>a</sub>: This is errour þenne he thought. 59) H slepe, toke. H<sub>a</sub>: And in his slepe a þought. 60) V pulput, T pulpette, H pulpyt, H<sub>a</sub> pulpitte. H so st. as, boke. 61) V whon, H whan, T H<sub>a</sub> whanne. H þe st. þat, H<sub>a</sub> þat fehlt. V T al, H H<sub>a</sub> alle. H done, H<sub>a</sub> Idone. 62) V Ilyk, T ylich, H<sub>a</sub> lyke, H hym lyke. Houte, gone. H<sub>a</sub> home (st. out) ganne gone. 63) H<sub>a</sub> And fehlt. T wiþ him out gan. H gunne wynde, H<sub>a</sub> gonne with him wende. 64) V lafte, T H lefte. H out fehlt. T mende. H<sub>a</sub> Thenne was þe toder kyng out of mynde. 65) V as I. H þe st. ȝou. 66) H<sub>a</sub> Was g. a. V pruyde, T prede, H pryde. 67) T in alle(!).

And alle men of him were glade.	Þe kyng bigan to renne out faste.	90
Þe kyng waked, þat lay in cherche :	As a man þat was wod	
70 His men he þouȝte wo to werche	At his paleys ȝate he stod,	
For he was left þer alon	And het þe porter gadelyng,	
And derk niȝt him fel vppon.	And bad him come in hizyng	
He gan crie after his men :	Anon þe ȝates vp to do.	95
Þer nas non þat spak aȝen.	Þe porter seide : »ho clepeþ so?»	
75 Bote þe sexteyn atten ende	He answered riȝt anon :	
Of þe cherche to him gan wende,	»Þou schalt witen, ar I gon.	
And seide : »what dost þou nouȝe her,	Þi lord I am : þou schalt knowe :	
Þou false þef, þou losenger?	In prison þou schalt ligge lowe.	100
Þou art her wiȝ felonye,	And ben honged and to-drawe,	
80 Holy cherche to robberye.	As a traytur, bi þe lawe ;	
He seide : »foule gadelyng,	Þou schalt wel wite, I am kyng.	
I nam no þef, I am kyng.	Opene þe ȝates, gadelyng !»	
Opene þe cherche-dore anon,	Þe porter seide : »so mot I þe,	105
Þat I mowe to mi paleys gon !»	Þe kyng is mid his meyne ;	
85 Þe sexteyn þouȝte anon wiȝ þan	Wel I wot wiȝoute doute	
Þat he was sum wod man,	Þe kyng nis nouȝt now wiȝoute».	
And wolde þe cherche deliuered were	Þe porter com in to halle,	
Of him, for he hadde fere :	Bifore þe newe kyng aknes gan falle	110
And opened þe cherche-dore in haste.	And seide : »þer is atte ȝate	

V. 68) Ha all his men. V weore. 69) V T wakede, H awoke, Ha waked. Ha was st. lay. 70) V worche, al. werche. 71) V laft, THa left, H lefte. TH þere. 72) Ha derke. H felle. Ha felle him. V vppon, T opon, H vp one. 73) Ha for st. after. 74) H But þer was none. T þere. Ha spake. 75) H sauest. bote (VH but). V atten, T at þe, H at þe nende. Ha But þe sexteyn of þe cherche att last. 76) H Oute of. Ha : Swythly to hym he ganne goo fast. V church, al. cherche. 77) V Ha dost þou, T dostow, H doste þou. V nouȝe, T now, fehlt in H Ha. H Ha here. 78) H fals þefe. Ha þou fehlt beide Male ; and theves fere. H losengere. 79) V her, TH Ha here. V felenyne. Ha : felonye to werche. 80) V T robbery, H robbery. Ha : To robbe god and holycherche. 81) Ha Thanne s. he. H gadlyng. 82) T I nam, VH am. VHHa, a kyng. 83) Ha opyn ; cherche fehlt ; ryght anone. 84) Ha may ; mi fehlt. H palys. HHa gone. 85) Ha wend st. þouȝt, ryght soth þen. 86) H hadde be, Ha had benne. H wode. Ha a st. sum. 87—8) fehlen in H, sind in Ha umgestellt : And had of him ryght grete fere, And wold þe cherche of him deleuerid were. 89) V T openede, H opened, Ha opynd. T cherch dore, an st. in. Ha cherche fehlt, ryght in h. 90) V bygon, TH began. H ren faste, out fehlt. Ha : þe k. ranne ought þanne faste. 91) T þas st. þat. Ha were. Ha wode. 92) H And at, palys gate (V T ȝate) ; Ha þere st. ȝate. H he fehlt, stode. 93) V heet, T clepede H clepyd, Ha kalled. Ha false gadelyng. 94) Ha : Opene the yates in hyeng. H badde. 95) T op. Ha to ondoo, vp fehlt. 96) H sey he clepeþ so. Ha seide fehlt. V ho, THa who. T clepuþ. 97) V onswerde anon þo. 98) V ar I go, T er y gon, H Ha ar we gone (C or y hens gone). H wete, V witen, T wyten. 99) V þi kyng, TH Ha þy lord. H shalt hyt, Ha — wele. 100) T presoun, shelt. Ha lye full lowe. 101—2) fehlen in Ha. 101) V T ben, H be. V anhonged, T honged, H hanged. 102) V T bi, H be. 103) V T wel, fehlt in H Ha C. H wetyn, Ha wete. 104) V open, TH opene, Ha Do opene. H gatys. Ha foule gadelyng. 105) V mot, TH mote. Ha seyde I telle the. 106) H ys now. V mid, TH Ha wyȝ. 107) H wote wyȝoutyn. 108) V T nis, V not, T noȝt ; H Ha ys nat. T now fehlt. 109) H went st. com. Ha þe halle. 110) V T Bifore þe newe kyng, H Before þe aungel ; V aknes, H on kne, T adoun. Ha : On knees before the kyng ganne falle (C : And before the kyng can falle). 111) H seyð, at þe. Ha atte þe.

- A nyce fol ycome late,  
 He seiþ he is lord and kyng,  
 And cleped me foule gadelyng.  
 115 Lord, what wile ȝe þat I do?  
 Lete him in or lete him go?  
 Þe angel seide in haste:  
 »Do him come in swiþe faste!  
 For mi fol I wile him make,  
 120 Forte he þe name of kyng forsakes.  
 Þe porter com to þe ȝate  
 And him called in, to late.  
 He smot þe porter, whan he com in,  
 Pat blod brast out of mouþ and chin.  
 125 Þe porter ȝeld him his trauayle:  
 Him smot aȝen, wiþouten fayle,  
 Pat nese and mouþ brast a blod.  
 Þanne he semed almost wod.  
 Þe porter and his men in haste  
 130 Kyng Roberd in a podel caste,  
 Vnsemely made his bodi þan,  
 Pat he nas lik non oþer man.  
 And brouȝt him bifore þe newe kyng  
 And seide: »lord, þis gadelyng  
 135 Me haþ smite wiþoute desert;  
 He seiþ he is oure kyng apert.  
 Þis harlot ouȝte for his sawe  
 Ben yhonged and to-drawe,  
 For he seiþ non oþer word  
 Bote þat he is boþe kyng and lord«. 140  
 Þe angel seide to kyng Roberd:  
 »Þou art a fol, þat art nouȝt ferd  
 Mi men to do such vileynye;  
 Þi gult þou most nede abyen.  
 What art þou?« seide þe angel. 145  
 Quap Roberd: »þou schalt wite wel:  
 I am kyng, and kyng wil be;  
 Wiþ wronge þou hast mi dignite.  
 Þe pope of Rome is mi broþer,  
 And þe emperour min oþer; 150  
 Þei wil me wreke, for soþ to telle,  
 I wot þei nille nouȝt longe dwelken.  
 »Þou art mi fol«, seide þe angel,  
 »Þou schalt be schore euerichdel  
 Lich a fol, a fol to be — 155  
 Wher is now þi dignite?  
 Þi counseyler schal ben an ape,  
 And o cloþyng ȝou worþ yschape:  
 I schal him cloþen as þi broþer

V. 112) H<sub>a</sub> is come. 113) H<sub>a</sub> seyde. H lorde. 114) V clept, H clepeþ, H<sub>a</sub> cleped, T het. 115) V wol, H<sub>a</sub> welle. 116) V leten, T H<sub>a</sub> lete, H late. H ynne. 117) H<sub>a</sub> ryght in. 118) H<sub>a</sub> Lete him in come. 119) H fole. 120) V forte, T forto, H H<sub>a</sub> tyl. V nome, H<sub>a</sub> word st. name. 122) V him he called in, mit Punkt nach in. T callede, H cleped. H<sub>a</sub>: And anon he him in ded late. 123) H smote. V T com, H H<sub>a</sub> cam. H H<sub>a</sub> ynne. 124) V þat, T H þe, H<sub>a</sub> That the. V H<sub>a</sub> barst, T brast, H braste. H<sub>a</sub> at st. of. H mouthe and chynne. 125—8) fehlen in H u. H<sub>a</sub>. 125) T ȝelde, him fehlt. 126) V aȝeyn, T aȝen. 127) V neose, T nose. V barst, T brast. V a, T on. 128) V semed, T semede. 129) T an haste. 130) T dich, al. podel. 131) V heo maden, H<sub>a</sub> þey made, T made, H was. 132) he fehlt in H. H H<sub>a</sub> was. T lich. H<sub>a</sub> mane. 133) H They broghte. 134) T seiden, H seyde lorde. H<sub>a</sub> foule g. 135) H<sub>a</sub>: He haþ me. H smetyn. V decert. 136) H H<sub>a</sub> And st. he. 137—8) und 139—140) sind in H H<sub>a</sub> umgestellt. 137) V harlot, al. traytour. H<sub>a</sub> Soche a traytour, ouȝte fehlt. H myȝte st. ouȝte. 138) H Beyn yhanged. H<sub>a</sub> Shuld be hanged and Idrawe. 139) H H<sub>a</sub>: To me he seiþ none ouþer (H<sub>a</sub> nonoder) worde. 140) T þat fehlt. H<sub>a</sub> boþe fehlt. 141) V Robert. 142) V þat, T H þou, H<sub>a</sub> and. V fert, T ferd, H H<sub>a</sub> aferd. 143) T H do, V don. V vilenye, T velanye, H vylonye, H<sub>a</sub> vylony. 144) V gult, T gelt, H gylte, H<sub>a</sub> gylt. H moste nedes. 145) T artow. H<sub>a</sub> quod st. seide. 146) V qwath, T q(u)aþ, H seyde. H<sub>a</sub> Thenne seyde. H<sub>a</sub> weten wele. 147) V þat I am. 148) H haste, H<sub>a</sub> holdest. 150) T þe emperour is, and fehlt. H emperoure of almeyn. 151) V T for soþ (T soþe) to telle, H H<sub>a</sub> y þe telle. 152) H wote. V heo nulle, T þeȝ nelle, H þey wyl. H nat, dewelle. 153) H fole seyde. 154) V schal. T ben. V schoren. H euerydel, H<sub>a</sub> — delle. 155) V T lych, H H<sub>a</sub> lyke. H fole. H<sub>a</sub> Lyke a fole for to be. 156) V wher, T where, H For þou haste now no d., H<sub>a</sub> For yet hast þou no d. (C: Thy babull schall be thy dygnyte). Nach 156 hat H<sub>a</sub> (u. C) 2 V. mehr: Thy crowne shall newe be shore (C schorne), For thy crowne of gold is lore (C lorne). 157) H Thyn. be. 158) H H<sub>a</sub> shal be shape. H<sub>a</sub> on st. o, for you. 159—160) u. 161—2) sind in H<sub>a</sub> (u. C) umgestellt. 159) V cloþen, H cloþyn, T H<sub>a</sub> cloþe. H<sub>a</sub> þy nowne.

160 Of o clopyng --- hit nis non oþer;  
 He schal be þin owne fere —  
 Sum wit of him þou miȝt lere.  
 Houndes, how so hit falle,  
 Schulen ete wiþ þe in halle;  
 165 Þou schalt eten on þe ground,  
 Þin assayour schal ben an hound  
 To assaye þi mete bifore þe.  
 Wher is now þi dignite?«  
 He het a barbur him bifore,  
 170 Þat as a fol he schulde be schore  
 Al around lich a frere,  
 An honde brede boue eiþer ere,  
 And on his croune make a crois.

He gan crie and make nois,  
 He swor þei schulde alle abyen 175  
 Þat him dude such vileynye,  
 And euer he seide he was lord;  
 And eche man scorned him for þat word,  
 And eche man seide he was wod  
 Þat proued wel he couþe no good. 180  
 For he wende in none wise  
 Þat God almigti couþe deuse.  
 Him to bringe to lower stat,  
 Wiþ o drauȝt he was chekmat.  
 Wiþ houndes euerich nigȝt he lay, 185  
 And ofte he cried wailay  
 Þat he euer was ybore,

V. 160) T clopynge. V H hit is, T it nys. 161) H<sub>a</sub> And he. H beyn. T owene. 162) H wytte. 163) H<sub>a</sub> houndis. H befallē. 164) V schulen, T scholle, H shul. V eten, TH ete, H<sub>a</sub> etyn. H H<sub>a</sub> yn þe halle. 165) H H<sub>a</sub> etyn. T H grounde. 166) H þy sayour, H<sub>a</sub> tastour. H beyn. T H hounde. 167) H before. 168) H H<sub>a</sub>: For (fehlt in H<sub>a</sub>) þou haste lore. 169) V T het, H clepyd, H<sub>a</sub> comownded. H<sub>a</sub> him a barbur. 170) H schulde he. 171) H H<sub>a</sub> alle. V H around, T round ylik, H<sub>a</sub> rownd as. V lich. 172) T a. H hondbrede. V boue eiþer ere, TH H<sub>a</sub> aboute þe ere. 173) V made, T H<sub>a</sub> make, H makyn. H<sub>a</sub> crosse. 174) T vois. H<sub>a</sub>: He made þanne cry and grete noyse. 175) V þei (sonst heo). H And seyde. H<sub>a</sub> seyde, sore st. alle. 176) V dude, H ded, T dude him, H<sub>a</sub> dyd him. V vileynye, T velanye, H vylonye. 177) T he swor. H<sub>a</sub> her lord. 178) T skornede. H<sub>a</sub> alle men, hem st. hym. H hys st. þat. 179) u. 180 in T umgestellt. 179) And fehlt in H<sub>a</sub> T. H<sub>a</sub> seyde nay at he was. H wode. 180) H<sub>a</sub> And wele preved he. V T proued, H preuyd. V T couþe, H coude. H gode. 181) H wend, no. 182) almigti fehlt in H. H<sub>a</sub>: god ne man myght. 183) T into. H logherstate, H<sub>a</sub> lower astate. 184) H<sub>a</sub> st. o. H<sub>a</sub> But with on drawȝt. T drauȝte. H mate.

V. 185—206: Hier zeigen die Mss. in Folge von Versetzung von Versen und Zusätzen grosse Abweichung. 185—8 (in V T) sind in H nach 206 umgestellt und es folgen darauf noch 6 Verse (vgl. V. 387—92): The aungel asked every day: »Foole, art þou kyng? þou me say!« »Ze«, he seyde, »hyt shal be knowe: Y am kyng, þoghe y be lowe«. »Þou art my foole«, seyde þe aungel; »þou art a fole, and þat ys dele« (diese 6 V. hat H<sub>a</sub> erst nach 220). Ausserdem hat H nach 196 ein Verspaar mehr: For hys grete vnbuxumnesse God put hym yn oþer lykenesse (in H<sub>a</sub> erst nach 288); V. 193 lautet in H: To eche man he was vnderlyng. — Noch abweichender ist H<sub>a</sub>: es hat zunächst nach 184 folgende 8 V.: Atte lower Estate myght he not be Thanne be a fole, as þenketh me. For euery man had skornyng Of him þat before was a nobill kyng. Loo, how sone be goddis myght He was made lowe, as it was ryght. He was euer soo hard bestedde That mete ne drynke none he hade. Dann folgt 199—200, darauf der Zusatz: Whanne houndis hadde ete her fille, He myght ete after his wille; dann 201—206, jetzt 189—192, 185—189, dann 193—4 in der Fassung: So low brought was neuer kyng (wie Vern.), To al men he was an onderlyng (wie H); darauf st. 195—6 folg. 6 V.: Had pryde ne bene, I vnderstond, A wylier (C wyser) kyng came neuer in lond. For his pryde god (Ms. good) ganne him greve: He bought him dere, he wolde not him lefe (Ms. lese?); God made him to knowe his chastesyng To be a fole þat ere was kyng. Die angeführten 6 V. des Ms. H lauten dann später nach 220: The aungel asked eueri day: »Fole, art þou kyng? þou me saye«. »Algate, he seyde, þat word I knowe, My bretheryn well the bryng lowe«. »That semeth the well«, sayde þe aungell; »Thow art a fole, and þat is dole. (Ms. C schliesst sich an H<sub>a</sub> an).

V. 185) T euerich, V H eueri, H<sub>a</sub> on nyght leye. 186) H<sub>a</sub> and fehlt; oftyen, welle way. 187) V crizede, T cride, H H<sub>a</sub> cryed. T was euere, H<sub>a</sub> euer he was. V T

- For he was a man forlore.  
 Per nas in court grom ne page  
 190 Pat of þe kyng ne made rage;  
 For noman ne miȝte him knowe:  
 He was defigured in a browe.  
 So lowe er þat was neuer kyng —  
 Allas, her was a delful þing  
 195 Pat he scholde for his pride  
 Such hap among his men bitide!  
 Hunger and þurst he hadde grete,  
 For he ne moste no mete ete  
 Bote houndes eten of his disch,  
 200 Wheþer hit were flesch or fisch;  
 He was to deþe neiȝ ybrouȝt  
 For hunger, ar he miȝt eten ouȝt  
 Wiþ houndes þat beþ in halle —  
 How miȝte him hardere falle? —  
 205 And whan hit nolde non oþer be,  
 He eet wiþ houndes gret plente.  
 Þe angel was kyng him þouȝte long.  
 In his tyme was neuer wrong,  
 Tricherye, falshede ne no gyle,  
 210 Don in þe lond of Cisyle;  
 Alle gode þer was gret plente,  
 Among men loue and charite,
- In his tyme was neuer strif  
 Bitwene man and his wif,  
 Eche man loued wel oþer,  
 215 Beter loue was neuer of broþer.  
 Þanne was þat a joyful þing  
 In londe to haue such a kyng!  
 Kyng he was þre ȝer and more —  
 Robert ȝede as man forlore. 220  
 Seþþe hit fel vppon a day,  
 A litel bifore þe moneþ of May:  
 Sire Valemound þe emperour  
 Sente lettres of gret honour  
 To his broþer, of Cisyle kyng,  
 225 And bad him come wiþoute lettyng,  
 Pat þei miȝt be boþe ysome  
 Wiþ here broþer, pope of Rome:  
 Him þouȝte long þei were atwinne;  
 He bad him lette for no winne  
 230 Pat he nere of good aray  
 In Rome an holy þorsday.  
 Þe angel welcomed þe messagers,  
 And ȝaf hem cloþes riche of pers,  
 Furred al wiþ ermyne: 235  
 In Cristendom nas non so fyne,  
 And al was couched mid perre:

ybore, HHa bore. V. 188) T euerest. a man. Ha For his ryall lyf was. 189) H Ha was.  
 190) H made grete rage. Ha But with him dede grete mokage. 191) H noman shulde.  
 Ha myght ohne ne. T yknowe, Ha knawe. 192) T deserited. Ha in litill þrowe.  
 193) T þat fehlt. Ha so low brought was. H To eche man he was vndyryng.  
 195—6) fehlen in Ha. 197) V þurst, T þrost, H þryste. T gret. 198) T et. H for  
 he muste ete no mete. 200) T whaþer, oþer. H Were hyt flesshe were hyt fysshe.  
 201) H to deþ ny. to fehlt in Ha. H broghte. 202) T ar fehlt, he ne myȝteete nouȝt. Hor,  
 wulde etc. In Ha fehlt for hunger. 203) V beþ, T ben, H were, Ha weryn. Ha But  
 with. 204) T hardere falle, H hardere befall, V hardore bifalle. 205) H and fehlt,  
 wulde. Ha and whanne he sawe it wold. 206) Ha he hete. — 207) T H longe, Ha to  
 long. 208) T wronge. H neuer done wronge. 209) H Techerye. V ne falshede.  
 Ha no fehlt. 210) V I don, T H don, Ha was done. H londe. 211) T Of alle (of  
 fehlt in V H Ha). 212) T amanges. Ha grete loue. 213—4) u. 215—6) sind in H  
 umgestellt. 213) H neuer no stryfe. Ha: There was neþer wrahte ne stryfe. 214) T  
 betwyxe, al. bitwene. Ha Neþer betwene—ner. 215) HHa Euery. 216) T betere. V  
 nas, al. was. H wyþ st. of. 217) H þys st. þat. Ha That was a full gentil thyng.  
 218) Ha Forto have soche a gracious kyng. 220) H fole st. man. Ha: And R. as a  
 fole yede. 222) Ha In þe begynnnyng of may. 223) V Valemound, al. Valemounde.  
 224) V sende, al. sente. 226) Ha Forto come. V wiþouten. 227) V mihten, T myȝte,  
 H myght. be fehlt in H., Ha bene. H Ha yn some. 228) TH þe pope, VH ohne þe.  
 229) Ha he st. hym. TH longe. 230) H badde. VH lette, T lete. 231) H were. Ha grete  
 araye. 232) Ha vpon. V þorsday, T þorsday, H þursday. — 233) T messageres,  
 H messangers, Ha -is. 234) H ȝaue. V pers, T peres, H perys, Ha (u. C) pryse.  
 Ha cloþyng. 235) T Ha forred. H alle. Ha it was all. 236) H In alle. V is T nas,  
 Ha was, H were. 237) H alle were. TH couched, V chouchet, Ha congetted. V mid,  
 al. wiþ. V T perre, H perye, Ha perles ryche. 233) V T welcomed, 241) wondrede.



- Beter was non in Cristiante.  
 Such cloþ, and hit were to dizte,  
 240 Al Cristendom hit make ne mizte;  
 Of þat wondred al þat lond  
 How þat cloþ was wrouzt wiþ hond;  
 Wher such cloþ was to selle,  
 Ne ho hit made, couþe noman telle.  
 245 Þe messagers wente wiþ þe kyng  
 To grete Rome wiþoute lettyng.  
 Þe fol Roberd also went,  
 Cloþed in loþlich garnement  
 Wiþ foxes tayles ryuen aboute —  
 250 Men mizt him knowen in þe route.  
 Þe angel was cloþed al in whit:  
 Nas neuer seyze such samyt,  
 And al was couched mid perles riche:  
 Neuer man seiȝ none hem liche.  
 255 Al was whit atyr and stede,  
 Þe stede was fair þer he ȝede;  
 So fair a stede as he on rod  
 Nas neuer man þat euer bistrod.
- Þe angel com to Rome sone,  
 Real as fel a kyng to done;  
 So real kyng com neuer in Rome:  
 Alle men wondred whannes he come.  
 His men were realliche dizt —  
 Here richesse can seye no wigt;  
 Of cloþes, gerdeles and oþer þing  
 265 Euerich squyer þouȝte a kyng,  
 And alle riden of riche aray —  
 Bote kyng Roberd, I ȝou say:  
 Alle men on him gon pike,  
 270 For he rod oþer vnlike;  
 An ape rod of his cloþyng,  
 In tokne þat he was vnderlyng.  
 Þe pope and þe emperour also  
 And oþer lordes many mo  
 Welcomed þe angel as for kyng,  
 275 And made joye of his comyng.  
 Þese þre breþeren made comfort —  
 Þe angel was broþer mad bi sort;  
 Wel was þe pope and þe emperour

V. 238) H: Was neuer bettyr wyþoute lye. Ha: Neuer man sawe none hem leche (= 254 Vern.). 239—40) u. 241—42) sind in H umgestellt; 241—2) fehlen in Ha. 239) H for ȝyf swyche c. were. 240) Halle, make hyt. Ha hem make. 241) H wundred alle þe. 242) H hande. 243) T was mad to. H cloþe were. 244) T kan, Ha kanne. Ha þem st. hit. Nach 244 hat Ha noch: And all þey were of o cloþyng, Soche before mad neuer kyng. 245) T messenger. 246) T lesyng. 247) Ha with him st. also. 248) T a loþlich, H loþely, V lodly, Ha in a folis. 249) V THa foxes, H fox. Treuen, H ryuen, V mony, Ha hongyng. 250) V knowen, H knowyn, T Ha knowe. Ha hem st. him.

251—280) Hier weichen wiederum die Mss. in der Ordnung der Verse ab. Nach 250 in V T folgen in H zunächst 271—2 (272 lautet: So foule rode neuer kyng, vgl. 193), 253—4 (vgl. 237—8) fehlen in H, dafür hat H nach 258 ein Verspaar mehr: And so was alle hys aparayle, Alle men hadde þerof meruayle; 259—60 fehlen, 261—2 folgen erst nach 276. Ha liest nach 250: A babill a bare ayens his wille, The aungels hest to fullfille, dann folgen die in H ausgelassenen 259—260, dann 261—2, dann erst 251—8 nebst den angeführten hier folgenden 2 Versen in H, dann 263—270, 273—6, während 277—8 erst nach 292 folgen, 279—80 fehlen. (C schliesst sich an Ha an).

251) H rode st. was cloþed, alle yn whyte. 252) H was, Ha There was. V seyze, T yseze, HHa founde. V T samyt, H a myȝte, Ha a wyȝhte. 253) Ha And fehlt. V myd, T wyth, Ha in. T perlis. 254) V mon seiȝ, T men seze. T none fehlt, here yliche. Ha: Saw neuer man anoder him liche. 255) V Al whit atyr was, THHa Al was whyt. Ha bothe tyre. 256) Ha place st. stede. V H he, T hy Ha þey. 257) T In so. HHa rode. 258) H Ha was. H kyng. T bestrod H bestrode. 259) Ha To Rome com þe aungell. 260) Ha Ryaly, felle. 261) T Ha a kyng. 262) H Also. V wheþen, T whannes, H whan, Ha fro whenne. 263) T alle st. his. H weryn alle. H Ha rychely. T a dizt. 264) Ha rechēs, telle. T seze. 265) V gurdeles, al. gerdeles. 267) V And alle ride, T and riden, H and alle were, Ha all þey redyn in. 268) V as I. 269) V gon, T gonne, H gun. Ha keke st. pyke. 270) V al oþer, H alle oder men him on like. T oþere. 271) T on st. of. 272) V þat he; in T fehlt þat. H So foule rode neuer kyng. 275) V Ha as for, as fehlt in TH, T for here. 276) H for st. of. 277) H madyn comforte. Ha They st. þese, H þes. 278) HHa made broþer. H be. 279) V þe pope & e., T þe pope and þe e., in H fehlen beide þe, (l. þemperour?)

- 280 Þat hadden a broþer of such honour.  
 Forþ com sterte kyng Roberd  
 As fol and man þat nas nouzt ferd,  
 And cried wiþ ful egre speche  
 To his breþeren to don him wreche  
 285 Of him þat haþ wiþ queynte gyle  
 His coroune and lond of Cisyle.  
 Þe pope, þe emperour, ne non oþer  
 Þe fol ne knew nouzt for here broþer.  
 Þo was he moche fol yholde,  
 290 More þan er a þousend folde:  
 To cleyme such a broþerhede  
 Hit was holde a foles dede.  
 Kyng Roberd bigan to make care,  
 Moche more þan he dude are,  
 295 Whan his breþeren nolde him knowe:  
 »Allas, quaf he, »now am I lowe!« —  
 For he hoped bi eny þing  
 His breþeren wolde ha mad him kyng.  
 And whan his hope was al ago,  
 300 He seide allas and welawo,

- He seide allas þat he was bore  
 For he was a man forlore,  
 He seide allas þat he was mad  
 For of his lif he was al sad;  
 Allas, allas, was al his song. 305  
 His her he tar, his honde wrong,  
 And euer he seide: allas, allas.  
 And þanne he þouzte on his trespas.  
 He þouzte on Nabugodonosor,  
 A noble kyng, was him bifor, 310  
 In al þe worlde nas his per  
 Forto acounte, fer no ner:  
 Wiþ him was sire Olyferne,  
 Prince of kniȝtes stoute and sterne:  
 Olyferne swor euermor 315  
 Bi God Nabugodonosor,  
 And seide þer nas no God in londe  
 Bot Nabugodonosor, ich vnderstonde;  
 Þerfor Nabugodonosor was glad  
 Þat he þe name of God had, 320  
 And loued Olyferne þe more;

V. 280) H hadde, onoure. — 281) V sturte, al. sterte. Ha forth þanne came stertyng. 282) HAs a fole nocht aferd. Ha was. THa ferd, V fert. 283) Hegur. Ha c. on him with eger. 284) him fehlt in Ha. 285) H Ha on st. of. H hadde, al. haþ. 286) V T coroune, H crowne. Ha: Crownyd him lord of Cesile. 287) V þe pope ne þe e. nouper, T þe pope þe e. ne non oþer, H Pope e. ne none oþer, Ha The p. ne þe e. ne no noder. 288) H Knew nat þe fole, Ha Ne knew kyng Roberd. V H for here, Ha for his, here fehlt in T. 289) V þo was he more fol, T Ac moche fol he was, H Moche fole þan was he, Ha A mekell foll he was. V I holde, al. holde. 290) Ha ony oder st. er. THa þousand. 291) V breþerhede. a fehlt in Ha. 292) H a foole. 293) H gan, al. bigan. V maken, H makyn, T Ha make. 294) H moche fehlt, ded euer. Ha ere. 295—6) fehlen hier in Ha. 295) H ne wulde. 296) H he seyde. V am I, T ich am, H y am. 297) H for st. bi, any. Ha wend st. hoped, alle þyng. 298) T broþeren, haue, VH ha. Ha That his brotheryn wold haue. 299) Ha is st. was, V Ha ago, T ygo, H alle go. 300) H Allas he seyde, Ha He cryed alas. V weilawo, al. welawo. 301) H Alas seyde he þat y was born. 302) H for now I am man forlorn. 303) H Alas he seyde þat y was made, 304) for of my lyfe y am alle sadde. T al fehlt. Nach 304 hat H noch folg. 4 V.: Alas, he seyde, y am on lyue! Sorwen(!), þou art me ful ryue! Alas, he seyde, and welawo! Herte, breste and clefe on two. Statt 301—4 liest Ha: Allas, he seyde, what may I do? Now is my ioye alle Igoo. Allas, why woll not deth me take? Now my brodryn hath me forsake.

Darauf folgt in Ha jetzt schon 377—382, darauf folgende V.: Whenne eche of other leve ganne take, The fole grete sorow þanne ganne make. Whenne his brodrren wold him not knowe, Allas, he seyde, now am I lowe! (Diese 2 V. = 295—6) He thought moche of that kas How he was folle, and seyde alas! He thought of Naybegedonoser u. s. w. (ähnlich C.)

V. 306) H tere. V his hondes wrong, H hys handys he wrong, T his honde he wrong. 309) T Nabugodonosor, V Nabugodonosore. 310) Ha þat was. VH bifore. 311) V T al, H alle, Ha in this. V Ha world, T H worlde. H ne was. Ha was ohne ne. 312) V forte, al. forto. T abouten. V ne, H no, T and. 313) H Olyferne. 314) T knyztis. V stout, al. stoute. 315) H swore. 317) Ha and swore. H Ha was. 320) Ha Whanne he, hadde. 321) V T louede. V Olofern. H moche þe more.

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| <p>And seþþe hit greued hem boþe sore :<br/>         Olyferne deyed in dolour :<br/>         He was slaye in hard schour ;<br/>         325 Nabugodonosor liued in desert —<br/>         Dorst he nowher ben apert,<br/>         Fyftene ȝer he liued þare<br/>         Wiþ rotes, gras, and euel fare,<br/>         And al of mos his cloþyng was —<br/>         330 Al com þat bi Godes gras :<br/>         He cried merci wiþ sory chere :<br/>         God him restored as he was ere.<br/>         *Now am ich in such cas,<br/>         And wel worse þan he was.<br/>         335 Whan God ȝaf me such honour<br/>         Þat I was cleped Conquerour,<br/>         In eueri lond of cristendome<br/>         Of me men speke wel ylome<br/>         And seiden nowher nas mi per<br/>         340 In al þe worlde fer no ner:<br/>         For þat name I hadde pride,<br/>         As angles þat gonne from joye glide</p> | <p>And in twynklyng of an eize<br/>         God binom here maystrye :<br/>         So haþ he min, for mi gult ;<br/>         345 Now am I wel lowe ypult.<br/>         And þat is riȝt þat I so be.<br/>         Lord, on þi fol þou haue pite !<br/>         I hadde an errour in min herte,<br/>         And þat errour doþ me smerte :<br/>         350 Lord, I leued nouȝt on þe :<br/>         Lord, on þi fol þou haue pite !<br/>         Holy writ I hadde in dispyt :<br/>         For þat is reued mi delyt,<br/>         For þat is riȝt a fol I be :<br/>         355 Lord, on þi fol þou haue pite !<br/>         Lord, I am þi creature ;<br/>         Þis wo is riȝt þat I dure<br/>         And wel more, ȝif hit may be :<br/>         Lord, on þi fol þou haue pite !<br/>         360 Lord, I haue gult þe sore :<br/>         Merci, lord, I nil no mere ;<br/>         Euer þi fol, lord, wil I be :</p> |
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V. 322) H But seþ. T suthē. Ha And that greuid. 323) V Olofern. Ha in grete d. 324) V slaye, H slawe, T sleyn. H yn sharpe showre. 325) H was, V lyuede, T leuede, Ha leved. 326) H nawhere, Ha nought nowhere. 327) T dwelde. Ha wynter st. ȝer, there. 328) V rotes, T H rotis. T euele. Ha : A wyld best as it were. 329) H Ha cloþys. 330) H And alle hyt come, Ha for it come. Nach 330 liest Ha noch : For pryde it was eueridele, There of god lyked noþyng wele. 331) T H sory, V delful. 332) T as ȝe here. 333) H swych a. 334) Ha And a welle wers. 335) H ȝaue. 336) T clepud, V clepet. 337) V lond, T H londe, Ha place. Ha cristendam. 338) V Of me men speke, T of myne men speke, H folke speke of me, Ha : Men spoken of me moche wysdam. H yn lome. 339) V seiden, H seydyn, T seide. V H was, T nas. Ha in no place st. nowher. 340) H no, al. ne. Ha : In no lond ferr (ne) nere. 341) Ha Thorow st. for. 342) þat fehlt in H. T of st. from. H heuene, Ha fro him, V T joye. 343) T twynglynge. H ye. Ha with þe st. in. 344) V binom, T bynam, H fornom hem, Ha toke from him all þat. 345) T myn fehlt, H me myn. Ha So hath he chastised me. T gelt, V gult, H gulte. 346) H ful lowe pulte, T ypelt, V Ipult. Ha Now I ought of lond. In Ha folgen nach 346 : 351, 355, 349—50, 353—4 ; 347—8, 352, 356 fehlen. 347) and fehlt in T. 348) þou fehlt in T. 349—50, in H umgestellt : þat errur haþ made me to smerte þat y hadde yn my herte. 349) V myn, T H my. 351) T leuede. 352) T H Lord on, in V fehlt lord. T þou fehlt. 353) H wrytte, despyte. 354) V T for þat, H Ha therefore. H reuyd ys myn, Ha is bereved me my. 355) V T for þat, H þerfore. H þat y be. 356) þou fehlt in T. —

357—382) Hier gehen die Versionen wieder sehr auseinander ; der Text folgt Ms. Vernon, dem sich T. anschliesst, nur dass 369—72 fehlen. H hat folgende Abweichungen : 357—60 fehlen, dafür hat H nach 364 folg. 2 Quatrains : Lorde, þou hast me boght and wroght, And ȝyt or now y knewe hyt noght : þan ys ryȝt a fole þat y be : Lorde on þy fole þou haue pyte. Of my kyngedome greueþ me noght : Hyt ys forgulte wyþ dede and þoght ; At bettyr state kepe y none be : Lorde on þy fole þou haue pyte (bemerke den durchgehenden Reim). Darauf folgt noch folg. Quatrain : Blysful Marye, þou were yn core, To helpe man þat was foriore : Prey þy

- Lord, on þi fol haue pite !  
 365 Blisful Marie, to þe I crye :  
 As þou art ful of cortesy,  
 Prey þi sone þat deyed for me,  
 On me, his fol, þou haue pite !  
 Blisful Marie, ful of gras,  
 370 To þe I knowe mi trespas :  
 Prey þi sone, for loue of þe  
 On me, his fol, he haue pite !  
 He seide no more allas allas,  
 Bot þanked Crist of his gras ;  
 375 And þus he gan him self stille,  
 And þanked Crist mid good wille.  
 Þe pope, emperour and kyng  
 Fyue wikes made here dwellyng.  
 Whan fyue wikes were agon,  
 380 To here owne lond þei wolde anon,  
 Boþe þe emperour and þe kyng.  
 Þer was a fair departyng.  
 Þe angel com to Cisyle,  
 He and his men, in a while.  
 385 Whan he com in to halle,  
 Þe fol he bad forþ calle.
- He seide : »fol, artow kyng ?  
 »Nay, sire, quap he, wiþoute lesyng.  
 »What artow ?« seide þe angel.  
 »Sire, a fol, þat wot I wel, 390  
 And more þan fol, ȝif hit may be :  
 Kep I non oþer dignite.  
 Þe angel in to chaumbre went,  
 After þe fol anon he sent ;  
 He bad his men out of chaumbre gon : 395  
 þer lefte nomo but he alon,  
 And þe fol þat stod him bi.  
 To him he seide : »þou hast merci.  
 Þenk þou were lowe pult,  
 And al was for þin owne gult : 400  
 A fol þou were to heuene kyng :  
 Þerfore þou art an vnderlyng.  
 God haþ forȝiue þi mysdede.  
 Euer hereafter þou him drede !  
 I am an angel of renoun, 405  
 Sent to kepe þi regioun.  
 More joye me schal falle  
 In heuene among mi feren alle  
 In an oure of a day,

sonne þat deyde for me : On hys fole he haue pyte. Dann folgt 365—82. — Ganz abweichend ist H<sub>a</sub> : dieses liest st. 357—82 nur folg. 12 Verse: Ryght it is, how so it falle, With howndes I hete in þe halle, And leue my lyf euermore As thenne dede before Naybegodonosore. To Cryst he gan þus calle, That in swonyng he ganne falle, And euer he seyð with myld mode: »I thanke the, lord, þat art so good. Of my kyndom me greveth nowight, But of my gylt and lyþer þought (vgl. H.). Euer þy fole, lorde, will I be. Lord, on þy fole have pyte. 377—82 waren schon nach 304 vorangegangen. (C schliesst sich an H<sub>a</sub> an, hat aber vor 357 10 Verse mehr).

358) V dure, Tendure. 360) V þou haue, T þou fehlt. 361) V Igult. 362) V I nul, Ty nelle, H y wyl. T namore. 364) H þou haue, þou fehlt in VT. 365) T blisseful. VH to, T on. 366) H as fehlt. T curtasie. 367) V T preye. V dyed, TH deyde. 368) in H fehlt me. H he st. þou; in T fehlt þou. 370) V knowe, H knowlyche. 371) H Prey þy sone þat deyde for me. 372) me fehlt in H. 374) H god st. Crist. 375) T selue. 376) H god st. Crist. V mid, TH wyþ. 377) V þen, TH þe. H þe emperour. V kyng, HT þe kyng. 378) (H<sub>a</sub> sex wekis þere þey). V wikes, T wyke, H wekys. H madyn. 379) H þe fyue. T wokes. H alle gone. (H<sub>a</sub> And whanne the wekys were doone). 380) V wolden, H woldyn, T wolde. (H<sub>a</sub> returned sone). 381) H H<sub>a</sub> þe emperoure, in VT fehlt þe. 382) H fayre (H<sub>a</sub> There made). —

383) H come. 385) H<sub>a</sub> þe halle. 386) V þe fool anon he bad, T þe fol he het, H H<sub>a</sub> þe fole he ded. H furþe. 387) V he, al. and. H asked. 388) H he seyde, H<sub>a</sub> seyð he. 389) H<sub>a</sub> þow þen. 390) H: Syre a fole he seyde y wote welle. 391) T H<sub>a</sub> y st. hit. 392) V kep, TH kepe. 394) V And after, and fehlt in d. a. Mss. 395) T het. 396) V lafte, TH lefte, H<sub>a</sub> leueth. T namo. H<sub>a</sub> him st. he. 398) H<sub>a</sub> þenne st. þou hast. 403—4) stehen in H H<sub>a</sub> vor 399.

Nach 400 hat H H<sub>a</sub> noch: Þe loweste state þat may be (H<sub>a</sub> þat is in lond), ys a fole how þenkeþ me (H<sub>a</sub> þat is a fole I vnderstond), vgl. H<sub>a</sub> vor 189. 399) H<sub>a</sub> out st. lowe. V Ipult, al. pult. 400) H<sub>a</sub> Of thy kyngdom for. 402) H were, an fehlt; H<sub>a</sub> were and (st. an). 403) V forȝiuen, al. forȝyue. H H<sub>a</sub> þe þy. 405) H<sub>a</sub> of grete. 406) V Isent, al. sent. 407) H<sub>a</sub> befalle. 408) H myne feryn. H<sub>a</sub> amonges our frendis. 409) V houre,

- 410 Pan in erpe, I þe say,  
In an hundred þousend ȝer,  
Þeiȝ al þe world fer and ner  
Were min at mi likyng.  
I am an angel, þou art kyng«.
- 415 He went in twynklyng of an eȝe.  
No more of him þer nas seȝe.  
Kyng Roberd com in to halle.  
His men he bad forþ calle :  
And alle were at his wille,
- 420 As to here lord, as hit was skille.  
He loued God and holicherche,  
And euer he þouȝte wel to werche.  
He regned after two ȝer and more,  
And loued God and his lore.
- 425 Þe angel ȝaf him in warnyng  
Of þe tyme of his deȝyng.  
Whan tyme com to deye son,
- He let write sone anon  
How God mid his mochel miȝt  
Made him lowe, as hit was riȝt. 430  
Þis storie he sente euerichdel  
To his breþeren, vnder his sel.  
And tyme whan he schulde deye,  
Þat tyme he deȝed as he gan seȝe. —  
Al þis is write wiþoute lyȝe 435  
At Rome, to ben in memorye,  
At seint Petres cherche, I knowe.  
And þus is Godes miȝt ysowe  
Þat heȝe beþ lowe, þeiȝ hit ben ille,  
And lowe heȝe, at Godes wille. 440  
Crist, þat for vs gan deye,  
In his kyneriche let vs ben heȝe,  
Euermore to ben aboue,  
Þer is joye, cumfort and loue. AMEN.

al. oure (T our). V. 410) H here st. in erpe. 411) in Ha fehlt In. 412) H alle. Ha: In all the world. 413) Ha me st. min. 414) Ha and þou. 415) V went, al. wente. 416) T yseȝe, H þey seȝe; Ha no fehlt, noman st. þer nas. 417) Ha kyng fehlt. H Robard. Ha þe halle. 418) V bad anon; T het, H badde, Ha dede, ohne anon. 419) and fehlt in H Ha, alle þey. 420) Ha To her kyng. H and þat was skylle. 421) H loued wel. 422) in H fehlt he. Ha: he þought euer wele. 423) H þre ȝers, Ha to. 424) Ha Crist st. god. H Ha and alle hys. 425) H ȝaue. 427) H come. sone. Ha — time of his deth come. 428) V write hit riȝt anon, hit fehlt in d. a. Mss. T H sone anon, Ha ryȝt sone. 429) V myd, al. wyþ. 430) H and þat was. Ha: Fro folȝ restored him his ryȝt. 431) V sende, T sente, H sent. H dele. 432) VH vnder his sel, in Ha fehlt his, T writen wel. 433) V þe tyme, in T fehlt þe, Ha At the tyme, H Whan tyme come he. 434) H soþe to seȝe. Ha: Lyke as þe angell before had seȝe. V gon, T gan.

Nach 434 haben H Ha (auch C) 16 Verse mehr: Hys breþryn þoȝhtyn on þe fole, þat cryde to hem and made dole (Ha with grete dole), And wȝstyn wel hyt was here broþer: Wypoute doute hyt was none oþer (Ha And forsothe he was). In Cysyle wȝste hyt many mo (Ha — was not many moo) þat weryn wyþ hym whan hyt was so (Ha That was werre þat it was soo). Þe pope of Rome herof gan preche, Alle crȝstyn men þerof to teche (Ha And the pepill he ganne to teche), That þey schulde pryde forsake And gode vertues to hem take (Ha And to g. v. hem take), And seȝde hys broþer þat was kyng, How he for pryde was vnderlyng (Ha How he was an) — (hier schiebt Ha 2 Verse ein: Pryde is fer fro god almyȝt, It may not come all in his syȝt) — For pryde wulde, ȝyf hyt myȝt ha be (ha fehlt in Ha), Surmounte Crȝstys dyȝnyte (Ha Bereve Crȝst of his d.) And ben alle at hys owne wylle (alle fehlt in Ha). Þus þurȝhe pryde man may spylle.

435) V writen. Tal þis y write. H Ha Thys storie ys wypoutyn lye. 436) H wrytyn st. to ben. Ha and is. 437) H petyr. wel y knowe. Ha it is knowe. 438) H Crȝstys st. godes. Ha And þis is goddis ryȝt lawe. 439) V beoþ, T ben. H That lowe shul heȝe at goddys wylle. Ha Now lowe hiȝe att is will. 440) T Cristis. H And heȝe shul low þoȝt hyt be ylle. Ha And hiȝe louwe as it is skyll. — 441—4 In Ha lauten die 4 letzten Verse: Prey we god in trinite That hiȝe in heven mott we be, And þat we mow have þat blys That Crȝst bought for alle his. — 441) H wuldest st. gan. 442) H þy st. his. V kyneriche, T kyngliche, H kyngdome. H lete, be. 444) H Where ys boþe pes and loue. H schliesst mit: God graunte þat hyt so be. Amen, amen, par charyte.

## Beilage zur Creatio mundi.

### þe lyff of Adam and Eue\*)

aus Ms. Vernon fol. 393.

**P**is tretys is hou þe word was wrougt and Adam and Eue, & þe wo þat Adam & Eue  
in heore lyue hedden.

Alle þat bileeuen on Jhesu Crist, lusteneþ and ze mowen heere how muche is  
þe miht of vre heuene kyng! Furst he schop heuene, & siþen þe eorþe, to beren  
treo & gras. Þe eorþe was druyze & wiþouten moisture; þer nas no þing þat was  
quik, neiþer more ne lasse. | Þe holigost was euere, wiþouten bigin(n)ing, & schal be  
5 wiþouten endyng. | God as his wille was, behihte to make liht. And þo he made  
angelus, of a swiþe fair bleo. | Sachel was þe furste angel þat Crist made, and siþen  
he hihte Lucifer, þat þorw pruide was forloren. | God seiþ þat hit was good to alle  
goode werkes: wel fayre he departed þe derke from þe liht. | Liht he cleped þe day,  
& þe derknesse þe niht. Of euen & of morewen he made a day. & seþþen oþur  
10 þing, as I wol zow tellen. | On þe secunde day he schop þe firmament, þat is  
abouen vs — vr lord bring vs alle þider, zif hit beo his swete wille. Þe watres vndur  
heuene Crist made togeder weende, and alle heore stremes, in a luytel stounde, and  
sende hem forþ, for þat þe druye eorþe schulde bringe forþ fruit; and þo he cleped  
þis water gederung. Crist seiþ þat hit was good. Of euen & of morwen he made  
15 þe þridde day. | Þe feorþe day þe sonne and þe mone he sette in þe firmament, &  
sterres ful brihte; þe sonne he sette to þe day, þe mone to þe nizte. | Þe fifþe day  
Crist comaundet fisses in water forto swymme, mony beestes & foules to be vnder þe  
firmament fligt. And þo he maked þe whal, most of alle fisses, and alle maner beestes  
he made þer-myde, & biddeþ hem þat heo schulden waxe & multiþle, & zaf hem  
20 his blessing. | Þe sixte day wolde god enden his werkes: hors & reþeren he made,  
forte suffren wo, and alle maner beestes þat gon vpon fote.

And þo he made paradys, bizonde þe mounȝ of Asye, in þe Est-londe. Hit is  
wel euene & swiþe round abouten, wiþ a brennyng wal from heuene to þe grounde. |  
Þe murþe þat þer-inne is, non eorþlich may hit telle no seo. Þer-inne groweþ þe  
25 treo of lyf, þat stont þer wel faire — hose eteþ of þat fruit, schal he neuer dyzen.

\*) So der Titel im Index. Abschrift dieser Version danke ich der Güte Furnivall's, nebst der Erlaubniß, dieselbe hier abzdrukken.

Per-inne springeþ a welle, þat was mad wiþ godis hondes; fourē stremes þer rennen out of in to diuerse londes: | Fyson hette þat on strem þat comeþ from þat welle; | an oþur hette Gyson, þat is of more prys: he passeþ bi an oþer coost swiþe zeorne wiþ-alle þat colde is inne Ifounden, and precieuse stones and zeem-stones  
 5 þer ben swiþe noble forto staunche blood; | þe þridde hette Eufates: þat watur is swiþe swift; | þe feorþe hette Tygre: þat is briht þorw charbuncle-stones þat ligger þer-inne.

Þo after he made mon of erþe, in flesch and bon, in þe vale of Ebron. | God reste þe seuenþe day; noþing wolde he worche, for þulke day men schulde herien  
 10 god of heuene. | Per-aftur god bad fourē angelus þat heo schulden seche þulke monnes nome þat he hedde Imaad. | Seint Mihel wente in to þe est: he seiþ þer a sterre þat was swiþe briht: Anatolim was þat sterre Ihothe, wiþ þe furste lettre A; and soone he com azeyn. | Gabriel in to þe west-half wente: and he seiþ in þe firmament a sterre þat hihte was Dysus; þe furste lettre D þer-of soone he brougte. |  
 15 Raphael com to þe north: he say þer a sterre þat is Iclepēt Arcis; anon he fleȝh azein, wiþ þe furste lettre A þat he con wiþ him bringe. | Forþ him wente Vriel, riht in to þe souþ; Messembriōn hihte þe sterre þat he sih þere; wiþ þe furste lettre M he wente swiþe azeyn & brouht hit tofore god wiþ þe oþur þreo. God took þeos fourē lettres & bad Vriel rede; & he radde: Adam.

20 Crist maade Adam Ilyk to his owne ymage & bleuz on him þe spirit of lyf wiþ his swete mouþ, and seiðe: »Lo, Adam is on of vs, connyngþe boþe good and vuel. I wol þat ze honoure him«. Seynt Mihel was þe furste þat dude him honour; and also þe oþur angelus aftur him. | Þo hit com to Sachel þat he schulde honoure him, so muche was his pryde þat he miȝt not lowen him, and seiðe: »I was er Adam«. Þo  
 25 seiðe Micael to him: »þou schalt honoure Adam; or god wole reyne wreche on þe«. »Ze, zif he beo wroþ wiþ me, I wot where to abyden: I schal sette my seete in þe north-syde, and I wol be lyk þe hexte þat is abouen vs. Þerfore I nul not honoure Adam, for eige ne for loue«. And seiðe: »whuch of ȝow seiþ me be maad?«, as þeiþ he seiðe: I was er eny of ȝow weore, I wol be euere to þe hexte. | And a vois seiðe  
 30 abouen: »I was er þen þou«. And þo þat ȝaf kepe to þat word, bilaften stille; and þe oþure fellen adoun þat cosented to Lucifer, for heo neoren not stable toforen. And þenne weore þei stabelichet in þat ilke while þat heo hedden þenne, boþe þe goode & vvuel, so þat heo ne mihte neuer out þer-of: and after þat while heo beon pynēt, summe more & summe lasse; and also to þe oþer: in heuene is heore joye.  
 35 And he and alle his feeren fullen out of heuene; heo fullen out as þikke as þe drift of þe snouh. | Summe astunte in þe eyr, and summe in þe eorþe. | Zif eny mon is elue Inome oþur elue Iblowe, he hit haþ of þe angelus þat fellen out of heuene.

Þo paradīs was Imaad, god nom Adam bi þe hond and brouht him þer-inne, and brouhte alle beestes and foules toforen him. And he ȝaf alle nome  
 40 after heore kuynde. And he seiþ þat vchon hedde his make & he hedde non. God nolde not þat Adam schulde libbe þer alone: he caste sleep in him, and made Eue of his owne ribbe, for þat he scholde haue al his wille. And to him he ȝaf alle þing þat þo was o lyue, | þe fisses & þe foules he ȝaf to heore hondes, and alle manere of beestes, al but þe appel-tre þat he him forbade. | þo was Adam wel Inouh,  
 45 & riht wys of witte. — Now is heere a skile whi to asken weore whi þat wvmmen ben feiroke þen men bi kuynde; herto wol I onswere: for wommon was maad in paradīs of Adames ribbe, and mon was maad of eorþe & of foul fen; þerfore is wom-

mownes fel cleror þen mownes. | Al þe blisse of paradys was taken to Adam & to Eue, his make, but þe treo of wisdom þat was forboden hem bi þe heste of god.

Adam hedde þe north-syde & þe est of paradys, and Eue hedde to hire dele þe soup & þe west. Heo hedden two angelus to kepen hem & to wissen hem, þat heo ne schulde haue no doute, for no maner drede. | Tipinges coome anon to þe angelus þat kepten hem, þat heo schulden come anon to worschupe god almihti & him to honoure. Assoone as þe angelus weore went forþ, to seon heore creatour, þo was þe stude empti þer þei hedden Iben. | þe angelus of helle, þat weore maad wiþ Cristes hond, hedden gred envye of Adames joye & of his blisse. | Þe fend com as a neddre  
10 forte begylen Eue, and seide to hire: »What haþ god forboden ow?«. And Eue tolde him a long tale, -al what god hedde Iseid. And þe hire tellyng þe schrewe fond wey of hire frelete. | »Ete nou«, he seide, »of þis fruit, and þou schalt eeune ben lyk Crist; boþe þou schalt cunne þe goode & þe vuel — bote þou ete þer-of now, I holde þe for wood«. And Eue þorw þe fendes red eet of þis fruit, and Adam for hire loue.  
15 & þat him rewed ful sore. | As soone as heo hedden þer-of eten, þei knewen wel þat heo weren naket — and þat hedde Sathanas maad þorw his tresun. | Wiþ leues of a fyger heo hudden heore bodies, & hedden muche schome; and þer-of hedde Sathanas muche gle and game. | What god spak to Adam, ȝe schul wite soone.

Oure lord seide to Adam: »Wher art þou nou? tel me, Adam, whi eet þou of  
20 þe tre?« »þe wommon þat þou betoke me, lord, dude me ete þer-of«. God seide þo to Adam: »For þou hast don bi Eues lore, þou schalt hit abugge afturward: þou schalt fare in to þesternesse, and from bodilich hele in to serwe & won«. | And þenne spak god to Eue: »Whi hast þou þus Iwrouht?« And heo onswerd and seide: »Lord, þe eddre haþ bitrayet me«. Þo he spac to Eue & seide: »Wommon! for þou art vnwrast,  
25 in muchel trauayl þou schalt ben, & vnder monnes heste, children þou schalt bere wiþ muchel pyne & wo, & al þat of þe comeþ, & al þin ofspring«. | And god asket þe eddre: whi he dude so. And he seide: »for I hedde to hem envye«. And »Neddre, for þou bitrayedest mon wiþ nuy & wiþ oonde, þi breste schal ben þi feet, and eorþe þou schalt eten, and men schal wayte þe to slée; vppe þi breste þou schalt slyden,  
30 feet ne tit þe neuer noone. And whon þou schalt don þi kuynde, þou schalt smiten þin hed in to þin makes mouþe, & heo schal byten hit of; wiþ þyne furste kundles þow schalt bersten on-þreow«. | Þo seide (god) to Adam: »Go out of paradys! and ȝe schul come to þat stude þat ȝe schulle agrysen of«. | Þo com þe angel Cherubim wiþ a sward brennyng & drof hem out of paradys. | Þo was Adam & Eue brouzt in  
35 to þat stude þer he was Imaad. God ȝaf hem curteles tweyne of beestes felles, þat heo hedden vpon, bitokened þat heo & heore ofspring schulde dye in eorþe. Þer heo lyueden heore lyf in þe wrecched weopes dale. | Ofte heo weoren a-cold and sore of-hungred; edden mihte hem styngen, foules and beestes hem mihte to-tere; þe watur þat bifore hem bare, hem mihte adrenchen.

40 Adam maad him an hous, forto wonen inne; swinke he moste & trauaylen, & Eue moste spyne. Þer heo woneden eigte dayes, in þulke wonynge, in serwe & in muche teone. Þer-aftur he eode al one fourtene niht, bi water and bi londe, wiþ þou-ten eny lyfode. And þer he com to Eue aȝeyn & tolde hire þis tyþinge þat he ne mihte fynde but more & gras, & þat schulde þe beestes of þe lond ete, for god  
45 hit haþ ȝeuen to hem. | »Weilaway«, quaf Eue, »Ichaue Iwrouht ful euele, for Ich

19) Ms. me me. 31) kundles = young, s. Bestiary V. 620. 32) god fehlt im Ms.



haue Ibrouht þe in muchel serwe & care. | Adam, I bidde þe, quap Eue, þat þou be-  
 nyme me my lyf, for Ichaue brouht þe in muchel serwe & wo«. | »Beo stille«, quap  
 Adam, »hou miht I so do wiþ my flesch and wiþ my blode? Ac we schul do penauance  
 & bidde god of merci, zif we mihte eny þing amendes. «Such penauances quap Eue,  
 5 »wol I haue as I mihte studefastlyche and wel ouer-comen. «We schul hope« quap  
 Adam, »of forgiuenesse. Stod þou in þis water of Tygre, vp to þi chinne þer-inne,  
 XXX dayes; and alle þe while þou art þer-inne, spek þou no word: for vre lippes  
 ben vnworþi to speken eny þing to god, for we eeten of þe fruit þat he us hedde for-  
 boden. In þulke manere I wol soffre penauance in þe flum Jordan fourti dayes«.  
 10 Eue stod in hire penauance, til eihte dayes weoren ago: þo com þe fend in þe liknesse  
 of an angel to hire. And Eue loked vpon him: & sore heo bigon to siken and  
 wepte wel sore & hire hondes gan to wringen. And þe angel made muche mornynge,  
 & seide þo to Eue: »Cum vp of þe water! for we angelus of heuene han preyed for  
 þe: so þat Jhesu Crist haþ vnderfongen þi penauance, for þou wold so blepeliche  
 15 dwelle þer-in so longe. I am set to bringe zow þer ze schul haue mete, such as ze  
 weore wont to haue & eeten in paradys«. | Þe corsud angel nom Eue vp bi þe hond  
 & ladde hire to druye londe; as soone as Eue was comen vp of þe water, hire bodi  
 was grene as eni gras. | Þe angel ladde Eue forþ, forte heo coomen to flum Jordan,  
 þer heo seizen Adam stonde. Þo þat Adam sauh þe angel leden Eue, he crized to  
 20 hire wiþ muche serwe & seide to hire: »Eue, Eue, wher is now þi þouzt? al is for  
 nouzt þe penauance þat þou hast Idon«. | Anon heo wuste þo þat heo was bigiled.  
 Heo þhouzte þat hire herte wolde to-berste: so sore heo was agreued; adoun heo  
 fel in a swoune, & bigon to tere hire her — þo was al hire serwe Idoublet, more þen  
 hit was toforen. Adam cursed þe fend & seide to him: »Whi art þou vr aduersarie  
 25 & vre foo? constou euer siggen þat we benomen þe eny joye oþer eny blisse, or þat  
 we duden þe eny vnriht?« | Þo þe fend onswerde wiþ wel sori cheer: »Adam, al ich  
 wite hit þe & Eue, þi fere, þe cumpaignye of angelus & heuene -blisse Ichaue for-  
 loren. | Furst þo þou was Ischapet and Imaad mon, þo was I comaundet of god þat  
 I schulde honoure þe; and I seide I nolde not honoure þe, for no þing; and þer-  
 30 fore was god wroþ wiþ me: for þulke vnboxumnesse was I put out of my sege of  
 heuene«. | Þo spak Adam and seide: »What mihte we don þer-to? we ne knewe þe  
 nouzt«.

Adam heold vp his honden to þe heuene & seide: »Haue merci of me, god omni-  
 potent: in þi swete hondes I betake my soule, & do þis feondes from vs þat don vs  
 35 al þis wo. | I beseche god almihti to ziue me þulke seete þat he haþ forloren«. And  
 þenne at þulke wordus þe fend wente away. And Adam stod stille & abod his pe-  
 nauance. And þo he hedde don his penauance, he com vp, & a þunder-blast com,  
 and he and Eue, his wyf, wenten togedere: & þo was Caym bigeten. | Þo seide Eue  
 to Adam: »Ich mot fleo, for no lengur in þis sory lyf may I heer dwelle. | Bilef þou  
 40 her, lord, al one, and ich wol weenden to þe worldes ende, in to þe west«. | Eue þo  
 went hire forþ, toward þe west-syde. And þer heo made hire a logge, forte wonen  
 inne, for chele of snouz & of forst & for alle maner wikked wederes. Eue was wiþ  
 childe er heo went from Adam. So twelue moneþ heo dwellet þere. And whon þe  
 tyme was comen þat þe child schulde boren be, heo was so sore adred þer-of þat heo  
 45 forlees nerhonde hire witte. Ofte heo bad merci to god abouen, ac heo nas noþing

herd of hire biddynge. Heo sent hire steuene & hire sonde bi þe heuene to Adam, hire lord, how heo was bistad. | And Adam was strongliche aferd and gretliche abascht, þo he herde hire, leste þe fend weore Icomen hire to bitrayen. | Po þis tiping-  
 5 weore weore come to him þorw þe firmament, he wente to hire sone anon. Po þat Eue him seih, for blisse heo gon to weopen, | and seide: »Lord, wel is me þat I þe seo on lyue! sone so I þe sege, I ne felede noþing of alle my pyne. | Nou bidde god þat he me wol vnbynde of my serwe — for noþing þat I bidde I may fynde no grace«. | Po bad Adam to god his help & his grace.

Per coomen twelue angelus from heuene & nomen Eue and seiden heo weoren  
 10 Icome forto helpen hire, for Adames loue; »hize þe blyue, þat þi child weore boren! for þou schalt haue help of vs«. Pat child was soone Iborn: Caym was þe childes nome. | Po nom Adam Eue, his wif, and his child, & wenten azeynward to þe Estlond. Po god ʒaf Adam diuerse seedes, & tauzte him to tilye & to sowe, so þat he mihte her-afturward bope repe & gedere; and þat he schulde nym ʒeme to þe tilynge  
 15 of þe eorþe, for hem and for heore ofspring þat aftur hem comen. And bad Adam to ʒeuen him þe tiþe dole þat coome of þe eorþe. And þen seide Adam: »Lord, nym þe haluendole!« »Naye, seide vr lord, whit schal þe tyme come þat þe tiþe dole schal beo binomen me for fals couetyse of þe fendes lore«. | Adam biʒat anoþer child: Abel was his name. Peose two children wonede to gedere, & swonken for  
 20 heore mete, þorwh þe teching of heore fader. | Eue seide to Adam: »Icham sore agast þat Caym wol sle Abel, his broþer: þerfore hit bihoueþ, ʒif we wol wel do, to parte hem a-twynne«. | Po was Caym maad tilyere, and Abel heerde of scheep and of opur beestes. | Abel was tiþer good of alle þinges & þonked god swiþe wel; | and Caym tiþed falslich, and brak godes hestes, for he wiþrheold alwey þe beste dole &  
 25 ʒaf god of þe worste. | Crist vnderfong wel fayre þe tiþe of Abel: for þe smoke wente euene vpward, as hit brende; and þe smoke of Caym wente dounward, for he tiþede falsliche. | Þis was þe lawe of þe olde testament forto brenne alle maner tiþe: for þat god schulde ben heried of þat smoke þat coome vpward þe heuene. Abel hedde of god loue and grace, and þerfore Caym was wroþ & bigon to teren his  
 30 visage. | Per-aftur god asket Caym whi he was so proud & so stout þat he totaar his visage, and seide: »ʒif þou wel dost, þou schalt wel fynde; and ʒif þou eny þing vuel dost, þou schalt beo bounden wiþ sunne«. | After þis seide Caym to Abel: »Go we now to þe feelde forto witen vr fader bestes!« | So heo wenten forþ I-feere. And þer Caym slouh Abel: wiþ þe cheke-bon of an asse he smot him on þe hed; and  
 35 þer he bilafte ded in þe feld of Damasse. | God asket of Caym: »Wher is þi broþur?« And Caym onswerde and seide: »I nam not his keper«. | »What hastou Ido?« quæþ god to Caym, »& wher hastou ibeon? Þe vois of Abels blod criep to heuene to me«. | God ʒaf Caym þer his curs for he hedde Iculd his broþer & sched his blod, and seide: »þe eorþe criep to me on þe for þe sunne þat þou hast don, and wol putte þe  
 40 away from his face, and alle þinges schul ben azeynes þe, beestes and foules schul sle þe«. þen seide Caym: »Nou I wot þat mi sunne is so muche þat I may haue no forʒiuenesse. Nou, lorde, seide Caym, »schal alle þing þat comep to me, sle me?« »Naye, seide vr lord, »I schal sette a token vp on þe, þat alle þat sle Caym, seuenfold schal his synne be more«. | And þo sette Crist a marke vp on him: þat he waggede  
 45 alwey forþ wiþ his heued. Po tok Caym his wyf Calmana, þat was his suster, wiþ him, & al þat he hedde, and anon riht went him away from þe face of god, in to þe lond of Edom, wiþ serwe & wiþ wo.

And whon Adam wuste þat Abel was slayn, his herte bigon to waxe cold — nas neuer mon for his child so wo. Adam seide: »þouz I þole wo hit is good riht; for þat I nolde not holde godes hestes, I haue forlore paradys, and nou for Abel my sone ne worþ I neuer bliþe«. | Per-aftur an hundred zeer Adam wiþ Eue engendrede  
 5 no fruit, ac eue he was in serwe & in wepyng. | Þo þe hundred zeer weoren passet, him com allegaunce of his wo: | Crist sent his angel, & brouhte tiping þat heo schulden a-semble & engendre fruit. | Þo heo geeten a child: þat hihte Seth. | Adam hedde XXX sones & moni dougtres, wiþouten Caym & Abel. Þe children of Adam multiplized swiþe. And Adam comaunded to Seth þat non of his kuynde  
 10 schulde felaschupe wiþ Caymes kuynde ne wedde non wyues in Caymes kuynde — for þo þat coomen of Seþes kuynde ben cleped godes sones, and Caymes kuynde to(!) men sones. | And þenne at þe fiftene hondred winteres ende heo bigunnen to don heore lecherie priueliche, & asturward openliche. | And þo asturward heo weddeden þe to kuynde in to þat oþur, & geeten geauns. And þenne god tok wreche &  
 15 adreynte al þe world, but eihte soules, at Noe flood — god was agreuet þer-of & seide þat him forþhouzte þat he hedde Imaad mon; so he nôm veniaunce of hem for heore foule synne.

Adam liuede heere in serwe & in wo nyn hundret zer and more. Whon hit comeþ to þe day þat he schulde dye, he let sende aftur alle his sones, and seide: »Ich  
 20 wot wel: whon I am ded, to helle mot ich wende«. And whon heo weoren alle Icomen forto seon heore fader, heo askeden what him eiled. »Me is vulex, quap Adam, »for seknesse & for wo: I am biset wiþ vuel in herte & syde and in vche a lime, þat I may not longe liue. | For þo þat I trespasset & agult to god, VII and þritti vuelles he dude in my bodi. I wrecche, what schal I do?« þo Eue him onswerde, wel sore  
 25 wepyng: »Lord«, heo seide, »do in me Adames wo, for hit is not for his gult, ac hit is for myn«. | Adam bad Eue and Seth weenden to paradys anon, þe whiles he weore on lyue, »and bidde þe angel þat he sende me heleþe; for wel I wot: whon I am ded, to helle me tit to weende«. | And þo Seth seide to his fader: »I not what I may do: for to paradys I con no way«. | »Sone«, seide Adam, »þat gras þe wol techen:  
 30 for al þe wey as we out eode þe gras is þer vnlikelich, for zit in to þis day nolde hit not aysen for þe sinnen þat we duden in paradys. Go anon forþ, leue sone, & do as I þe teche«. | Seth bad his fader his blessing, and went anon his wey. Wel sore wepyng heo eoden in to paradys, for þe wey was long and brod. Per com þe fend as a neddre & stynged Seþ wel vule. Eue weop sore & seide to þe cursede  
 35 wiht: »Whi artou so hardi to fihite wiþ godes ymage?« | Seth acursed þe fend & wariede him. And heo eoden forþ on heore way, riht to þe gates of paradys. Ac innore heo ne mihte winne. | Ac þere heo sezen þe blisse of mony maner foules, & muche murþe, & joye inouh: and þat watur schon as brihte as þe sonne-beem, and þe blommes weoren so fayre on vche maner treo þat vnneþe he mihte hem biholde for  
 40 heor fairnesse, þe stones on þe grounde weoren as brihte as hit weore brenninde laite; | he seiz þere angelus of wondurfol heuh — and al þulke bliasse lees Adam þorw þe gilerie of þe feend! & þat we mowe sore rewe. | Þe oyle of merci he asked ful sore wepyng, as his fader him hedde Itaucht. | And þo þe angel spac to Seþ and bad him weende azeyn, »and sei to Adam: whon þat V þousand zeer and an  
 45 hundret beon Ipasset, þen wol godus sone come in to flum Jordan, forto beo baptised þer-inne, of water & of þe holy gost, for helþe of Adam and of al his osprunch; & er ne tit him none hele«. | Þe angel tok an appel and gaf hit to Seth and bad him beren

hit to Adam, and sei him *þat* he knoweþ hit wel : for heo weoren alle at his comaun-  
dement, til *þat* he agulte goda. | Preo curnels of an appel þe angel tok to Seth and  
bad him wite hem wel forte *þat* Adam weore ded, and þenne do *þat* on in his moup,  
and þe opure in his neose-þurles! Swete spices he ƿaf him, and seide to him : »Weent  
5 hom azeyn anon : for Adam, þi fader, schal hastiliche dyea. | Seth turnede azein, wel  
sore wepyng and wiþ mournynge chere, for *þat* he schulde departe from *þat* grete  
blisse. And whon he com to his fader, he fel vpon his knes & honoured him, and  
seide : »Leoue fader, hit ne helpeþ not to þe forte beseche after helpe, in to *þat* fise  
þousend zeer & an hundret be gon : þenne wol godes sone ben baptized in þe flum  
10 Jordan, for þe helepe of þe & of alle þine : of alle maner vuela þou schalt haue  
boota. Of *þat* word was Adam fayn & swiþe glad, and zeorne crizede merci to  
god of heuene, for he nedde neuere in al his lyue so muche joye as he hedde þo.  
And þo louh(!) Adam and neuer aryst.

Adam seide : »Lord, ƿif hit weore þi wille, hit weore tyme now *þat* myn olde  
15 bones mihte ligge stille : for seþþe I com from paradis, Ichaue liued heere in muchel  
care. And whon Ich am ded, I wot wel *þat* I schal weende to helle. | I ne recchea,  
quaþ Adam, »þauh I beo pynd in alle skinnas wo, for Ich hope ƿit to come to þe  
blisse of paradis. | Adam eet *þat* appel *þat* Seþ hedde Ibrouht him, and of no maner  
euel þing he nedde no drede. And þerafter sone dayes, as þe angel hedde told to  
20 Seþ, he wente to Adam & fond his limes colde. | Þenne seide Adam to his sones *þat*  
weoren þo abouten him : »I am IX C ƿer old and XXX<sup>ti</sup>. As swiþe as Ich am ded,  
burie mi bodi in þe vale of Ebron!» þo Adam hedde so iseid, he lay stille & ƿaf vp  
þe gost. | In þe tyme *þat* he dyede, þe day turned in to derknesse, and neiþer sonne  
ne mone ne sterre ne ƿaf no liht. | Seþ bicluppet þe bodi of his fader in his armes  
25 & leide his hed wel feire in his barme; alle heo wepten & maden serwe, til *þat* þe  
angel of god come to hem & beed hem leuen & be stille, & seide to Seþ : | »Lo, what  
god wol do wiþ Adam, þi fader. þer comen þe angelus of heuene & herieden god  
wiþ swete song, for Adames soule, and amonges hem Seþ feled vre lordes hond ouer  
Adam þer he lay, and seide þo to seint Mihel : »I betake in to þin hond Adam & his  
30 osprunch, in serwe & in wo, forte þe day of grace come : | Þene I wol turne al his  
sorwe in to joye & blisse, and euermore schal laste, þulke selue joie *þat* Lucifer les  
þorw his pruidea. | God comaundet tweyn angelus to bringe twey cloþes, of sendel  
and of bijs : *þat* on to do vpon Adam, and *þat* oper to don vpon Abel, his sone. |  
Seint Mihel and seint Vriel, Eue & Seþ, buried Adam & Abel in þe eorþe *þat* heo  
35 comen of, in þe vale of Ebron. | Seint Mihel seide to Seth : »þus ƿe schul burie men  
whon *þat* heo ben dedea. Þer was þe eorþe Ihalewed at þe burieng of Adam, of  
god and of his angelus. | Seth dude þe greynes of þe appel vnder Adams tonge & in  
þe neose-þurles. | Þo longe asturward sprong þreo ƿerdes of þis greynes, *þat* weoren  
holy & gode : on which Jhesus schedde his blod vpon for monnes sunne.  
40 NOW I haue told þe lyf of Adam. Now herkenep of his soule whoder hit was  
lad! | In þe ouemaste prison of helle his soule was bounden, er þe bodi were cold,  
and þer-inne he was foure þousend zeer VIC and foure, — for þer nas neuere so holy  
mon *þat* he ne was brouht þider, til Jhesu Crist suffrede deþ vpon þe roode. | Þer-  
after eihthe dayes *þat* Adam was ded, Eue feled hire deþ ful neih. Heo comaundet  
45 *þat* al hire children schulde beo brouzt toforen hire : and tolde hem in what manere  
heo hedde agult god, and how *þat* god wolde take wreche of monkynde wiþ watur  
& wiþ fuir for heore sunne : | »Perfore makeþ tables of stones & of cley and writeþ

þer-inne þe lyf of oure fader and of oure moder & of oure breþeren, þat ze han of vs seze~~n~~ and herd, þat hæft may beo founden astur þat we ben dede. And zif þat fuir comeþ, þe tables of ston schul to-bersten for þe hete of þe fuir; and zif heo ben of clay, heo wole~~n~~ laste longe~~n~~.

5    Þo Eue hedde þus Itold, heo heef vp hire honden and heried god almihti, and zeld vp þo þe gost. | Hire children wepten for hire al þat seuen-niht: þo com seint Mihel & brouht hem tiþing and beede hem sese of heore wepynge, and seide: »Nou is þe seuenþe day: restep, and singeth of þe heriinge of god! for þat bitokenep þe reste of þe world þat is comyng; god him seluen sesed of al his werkes on þe so-  
10 nenday«. | Þo coome Seth & made tables of ston and of cley & wrot þe lyf of his fader and of his moder and of his moder and of his breþeren þer-vppon, and leyden hem in Adames oratorie: And þer heo weoren Ifounden astur þe deluue. | In þe tables weoren Iwriten al þe deedes of Adam & of opere; ac nomon þat heom seize, ne coupe rede hem. And astur feole zes com Salamon þe kyng þider forte seon þe  
15 tables, and bisouhte god almihti þat he moste wite what was þer-inne. And þenne com seint Mihel to Salamon and dude him to vndurstonðen what was writen in þe tables, and seide: »Ich heold Seþes finger þe whiles hit weoren a writyng wipouten iren or steel in þe harde ston, & so heo duden. Zit liggen þe tables in þat ilke stude in Adames oratorie þer he bad his beodes«. | Þo þe kyng dude make a temple of  
20 gold & of preciouſe stones: in al þe world was non such, for þe stones in þe wal schonen nið as briht as þe sonne-beem. And þat hous was clepet: þe Temple of Jerusalem. For Adames children, þo þe folk haden rif Adames pynen, but soone astur heo hedden sone forzetten hit, for muchel misdoynge of metes & drinkes & heor opure flessches lustes: | And so heo weoren alle ablent: and þerfore god almihti  
25 adreynt al þe world; he dreynete al þat was quik abouen þe eorþe, but onliche eihte soules. Now Ichaue zow told al of þe furste world. And to þe world þat euer schal laste, god us þider bringe! <sup>1)</sup>

1) Eine 2. Prosaversion findet sich in der altenglischen Uebertragung der Leg. Aur.: Ms. Egert. 876 fol. 321 (in der letzten Hälfte defect) und Ms. Harl. 4775 (vollständig), vgl. Progr. des Gymnasiums zu Sagan 1877: Barlaam & Josaphat, Einl. Dieselbe Version findet sich vereinzelt in Ms. Bodl. 596. fol. 1. mit einigen Abweichungen. Diese 2. Version schließt sich an die Creatio Mundi des Ms. Trin. 57 an, mit der sie öfter fast wörtlich übereinstimmt.

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